BF
636
B985p
1921

TLER

Psycho-Synthetic System

A Treatise on Practical Psychology

Exp 1130

(VOLUME 1)

BF 636 B985p 1921

00650010R

NLM 05004637 8

NATIONAL LIBRARY OF MEDICINE

ARMY MEDICAL LIBRARY

FOUNDED 1836

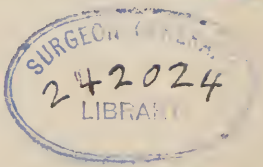
WASHINGTON, D.C.

Psycho-Synthetic System

A Treatise on Practical Psychology

By 1130

Copyright 1921 by F. W. Butler



Printed in U. S. A. by G. C. Garrett Printing Co.
Jacksonville, Fla.

LESSON TOPICS

Volume 1.

BF
636
B985 P
1921
v.1

Lesson 1. Spirit and Matter
Lesson 2. The Four Minds
Lesson 3. Physical Essentials
Lesson 4. The Cell, Its Life, Structure and Functions
Lesson 5. Nerve Energy
Lesson 6. The Emotions
Lesson 7. The Dynamic Will
Lesson 8. Mental Concentration

Volume 2.

Lesson 9. The Memory
Lesson 10. Mental Therapeutics
Lesson 11. The Building of Character
Lesson 12. The Physical Body and the Mind
Lesson 13. The Reciprocal Relations Between Universal and Individual Minds
Lesson 14. The Law of Attraction
Lesson 15. The Law of Suggestion
Lesson 16. The Infallible Formula for invoking the Powers of the Subconscious Mind

APR -4 1921
©CI.A611459

FOREWORD.

Being mindful of the universal interest now manifest in practical Psychology and the dearth of definite information concerning its principles and practice, the author has attempted in the sixteen lessons comprising the two volumes of Psycho-Synthetics to lay down the fundamentals of the science with practical working instructions for their use. No claim for literary merit is made; but on the contrary, the aim and end of this course of sons is to state in plain, definite and understand- language the principles involved, and the rules their application.

The principles and the rules of application herein are based on observation and study of the experiments conducted by some of the world's most noted mental scientists. The practical results of these experiments warrant the assertion that, potentially, every normal person possesses the power to achieve his fondest ambition. This power may be developed until it becomes a mighty vital force for achievment in the life of every conscientious person who will put forth the necessary effort.

It is hoped that the two volumes of Psycho-Synthetics will prove of material assistance to him who earnestly endeavors to climb the ladder of Health, Success and Happiness.

F. W. BUTLER.

242024

LESSON 1.

It is assumed that each student of the following course undertakes the work from a motive sufficiently definite and with a determination sufficiently centered to insure his careful consideration of every statement contained herein. If, indeed, this be not true, be assured that the scientific and philosophical truths written down will avail nothing. A cursory examination—a dilatory reading, a careless attention to the different regimen proposed, will advance the student not one whit. On the other hand a thorough understanding of the principles involved, coupled with a religious observance of the regimen, will unfalteringly lead the student, with accuracy, definiteness and precision to the goal of his ambition. In other words, practice based on understanding has for its product, abundant success. As we proceed, the student will begin to appreciate and understand the law of his own being; the law which proclaims him a wonderful, unlimited, unconditioned Ego, and by the realization of which he asserts his Kingship over all conditions, and solves and conquers every human problem. With this as an ultimate reward, a reward which our knowledge and observance of the law enables us to promise, is it too much to ask as a prelude to your studies that you, dear student, enter into a

covenant with your own higher nature, never to lay aside your studies of this course until, based on your personal experience, you are able to say: I KNOW THAT THE PRINCIPLES OF SYNTHETIC PSYCHOLOGY ARE TRUE.

SPIRIT AND MATTER.

A teacher of Synthetic Psychology experiences some difficulty in finding a starting point. This is not due to the want of basic principle, for indeed from the standpoint of the Practical Psychologist there is but one beginning, the beginning which declares for knowledge of that part of nature with which the student is most familiar, the external world. By this it should not be understood that our studies will lead us into detailed examination of the multitudinous forms of life and matter, but rather, a knowledge of the underlying principles thereof in relation to the finer forces of nature; matter in relation to Spirit.

Let us then proceed to an examination of the two great forces of nature, that which is commonly known as Living Spirit and Dead Matter. There may be those who will question the accuracy of the term "force" as applied to dead matter. In light of modern science, however, I am justified in thus using the expression. Material scientist affirm that everything in nature is constantly in motion—that no particle of matter, be it never so small, is ever in a condition of absolute rest. Before me as I write lies a piece of quartz taken from a gold mine of Colorado. To the

physical eye it presents the appearance of being an inert mass, and yet this mass consists of millions of infinitesimal particles which are whirling, and rotating, striking against each other, and rebounding with ceaseless activity and at a rate of speed far beyond one's comprehension. Later we shall see that these particles are a mode of energy —in other words, Spirit in essence.

Now the finer forces of Nature are clothed about with a garment that we call matter, which to the average person prevents his perception of such finer forces. It is remarkably true that the average person seeing the external manifestation refuses to look beyond, that is, to look deeper than the outward appearance. Hence it is that such an one in speaking of himself refers to his body, his brain, his physical self. Viewing the uncertainty of life, he fears death because in it he sees the dissolution of his body, which to him is the sum total of selfhood. He does not know himself. The garment of matter hides the Spirit—the Ego, if you prefer the term. It is not perceived by the uninstructed. It is my purpose in the present lesson to help you to realize the eternity of Spirit; and likewise the eternity of Matter. The former persists throughout Eternity as a self conscious Ego; the latter persists either as primordial substance, or as related to form. Our present purpose, however, is to point out to you the identity of Spirit and Matter; an identity, nevertheless, as

paradoxical as it may seem, that admits of separation.

That which we call Electricity, that which we call Magnetism, Chemical Action, Light and Sound are each modes of Energy; in its ultimate each is Spirit Essence acting on matter, and matter is but a mode of Spirit. I make this statement in order that you may realize and understand that these phenomena, while belonging to the world of externals, are dependent on the Spiritual World within. In this sense, then, there is a separateness. While matter is a mode of Spirit, it must be understood that the difference in manifestation consists in rate of vibration, and nothing more. This being true it may well be said that matter in whatever form expressed is Spirit crystalized.

Spirit is all inclusive; it is the finer force of nature, it is the one force in all nature. It cannot be perceived by the five physical senses; its sensing is only to be had through its own Spiritual Consciousness. This Consciousness is the heritage of every person, and may be developed by every one. Indeed it must be developed if the student is to attain his desire. The method will be pointed out in subsequent lessons, but must be deferred until we reach an appropriate mile post to mark the journey. Included in the Spirit, that finer force in Nature, is Love, Desire, Will, Vital Magnetism, Thought and so on. It is to be hoped that the distinction between the manifestations of the external world and the inner world of purely liv-

ing Spirit is duly noted, for, as we shall presently see, it is the finer force within that rules and governs the lower or external force. In its application to human-kind, it is a matter of the Higher Mode of Intelligence governing the Lower.

I have already pointed out that matter consists of an aggregation of exceedingly minute particles moving at an inconceivable rate of speed in accordance with the law governing some particular expression of form. Just what are these particles? I have stated that matter is Spirit crystalized. It follows therefore that the particles of which matter is composed are likewise Spirit.

But Pure Spirit and that other mode of itself, Matter, are not the only modes of Spirit. There is still another; we call it Mind. It is safe to say that every form, organic or inorganic, mineral, vegetable, animal or human may be analyzed into the three elements—Spirit, Mind and Matter. We may express it thus: Spirit, Spirit Mind and Spirit Matter. But always bear in mind that back of every formed manifestation is Pure Spirit, that is to say, that the underlying substance is Pure Spirit. On the other hand Pure Spirit is formless. It is. It always has been. It always will be.

But these three modes, wherever form is, occupy relatively to that particular form the same relative space. May I explain it thus: Fill a quart measure with marbles, and you have form limited by the walls of the measure. Pour into the measure a quantity of sand, permitting the

sand to sift into the interstices of the marbles, and one says the measure is full. Not so, however. Pour into the measure a quantity of water. This penetrates the sand and marbles; and now, relatively speaking, the measure is filled. Mark this, that the marbles, sand and water occupy the same relative space. And here is our analogy: The marbles with the restraining walls of the measure represent Matter; the sand, Mind; and the water Spirit. In much the same manner we find organic life expressing itself, and that regardless of the kingdom, from vegetable to human.

The foregoing illustration is crude but serves to explain the existence of Spirit, Mind and Matter in the same relative space. Moreover the student will recognize in these ultimates the presence of that other phase of Spirit which is called Energy. How this may be comprises the answer to the question asked herein: "From whence the Energy acting on Matter?"

Energy is Life. Life is Intelligence. There is no such condition as non-intelligence. It is true that at times intelligence is of such low order that, speaking relatively, we say that this particular person is not intelligent; or we may say that the tree or mineral is not intelligent. The fundamental error lies in our inability to recognize the order of intelligence displayed. Be assured that every form has ability to manifest intelligence in at least one way. Thus, there is human intelligence which can manifest itself in the ability to reason and form conclusions, to re-act to

instinctive impressions, to be influenced by outward favorable or unfavorable conditions, and to re-act to the laws of chemical affinity; thus there is animal, vegetable and mineral intelligence, and each of which progressively drops one of the qualities of intelligence enumerated. Now what is Intelligence but the power of thought? It is the recognition of relations in its highest form, and this can be accomplished solely through thought. So to make use of a term used by Judge Troward in his masterly work, "Edinburgh Lectures," we may say that the power of thought is the livingness of Life.

Permit me then once again to retrace the ground over which we have come thus far. Spirit and matter, although one in essence, are capable of separation; and this separation consists in different rates of vibration. Spirit as such then is distinct from matter, and the converse is likewise true that matter as such is distinct from Spirit. But each of the two has a distinctive quality, that of Spirit being the power of thought; while that of Matter is form. Important consequences flow from the distinction, and it is to be hoped that the student has followed closely the reasoning on which the statement is based.

The first consequence to be noted is the limitation of form in matter and the lack of limitation of Spirit.

One cannot conceive of matter without attributing to it some form, for to conceive of matter is to recognize it as an extension in space. But

by the same token we likewise recognize limitation of form as it lies within certain boundries. On the other hand we cannot conceive of Spirit as such, apart from form, as being limited. Stated differently, we may say that we may have a conception of Spirit as not ensouling form, and when we think of it thus we also withdraw from it the qualities of time and distance. Time and distance are clearly relative terms; distance being the measurement between two points, and time the period occupied in passing from a given point to another. It therefore follows that in pure Spirit apart from form there can be neither time nor distance. This brings out the assertion that Spirit is everywhere. We remember, too, that the "livingness of Spirit," that is to say, its distinctive quality, is the power of thought. This being true, we conclude that the power of thought inheres in Spirit everywhere, which is equivalent to stating that pure Spirit may think although without form. But with what does Spirit think? The answer is obvious, namely mind. Hence it follows that mind, too, is everywhere. While this conclusion is irresistible, we should not loose sight of a truth just as wonderful which is that when the Spirit thinks, when the Universal Mind functions, form results. It is the Divine creative process. So you, dear student, at a point dating back to the commencement of your evolutionary journey, are a product of Universal Mind. YOU are a thought in Infinite Mind. May I now go just one step further? It is essential to your progress that you should recognize the verity of this statement:

The substance from whence you came you are. I mean to say that you are that in essence. It is too true that the stream of Infinite Spirit as expressed in you is darkened and muddied but harken to this: the clarifying process lies in self-realization. Also let me add that in essence you are Universal Love, Universal Intelligence, Universal Power. In essence you are unconditioned. Realization is a product of understanding. Understanding, coupled with practice, produces soul consciousness.

If the student has followed closely my reasoning to this point, he will have seen that our conclusion aims to state that the creative process in nature is "Mind in Action." Moreover that every person inherently possesses that creative process. Progress then in the art of producing one's desires in the external world lies in soul consciousness. Heed you this!

THE INTELLIGENCE OF SPIRIT

The origin of matter has puzzled the scientist of all ages. Physicists have traced matter to its ultimate of construction and named that ultimate the electron. But this is merely a division and in no sense a statement of its genesis. Dr. Le Bon in his book "The Evolution of Forces," advances the hypothesis that matter may be analyzed to a mode of energy. He does more than that, for he states: "Force and matter are two different forms of one and the same thing," and again * * * "Matter therefore is continuously transforming into energy." But further back than

this none of the physical scientists, so far as my reading goes, attempts a solution of the problem.

It remains for the philosopher therefore to boldly step out and declare energy to be a phase of Spirit. It is not my purpose to demonstrate with more detailed argument the accuracy and correctness of the statement. However, as an expression of personal views on the subject, I am bound to state that I can arrive at no other conclusion: Mind, Energy and Matter are all different expressions of Universal Spirit. This is fundamental in this course.

But we wish now to examine a quality of Spirit—that quality that enables you, the self-conscious Ego, to realize yourself; the quality of intelligence. We would have you note, however, that the Intelligence of the Spirit and that of the individual are subject to a vast distinction. The distinction consists of individual will, the will peculiar to the individual; and, the law of tendency of the Spirit. This tendency, we may say, roughly speaking, finds its correspondence in individual will. The will of the individual expresses on the plane of individual desire; while the tendency (will) of the Spirit always expresses as the Infinite or on the plane of the Universal.

For the great majority of mankind knowledge is to be gained only through deductive and inductive reasoning, that is to say, we have no personal knowledge of many of the facts of nature which we profess to accept as true. So it is in

arriving at that quality of Spirit that expresses as intelligence.

It has been said that order is "Heaven's First Law." We know that on the human plane the greatest intelligences are most orderly; may I say, systematic, as more nearly expressing the idea. To be orderly (systematic) therefore is to manifest intelligence. Let us also make use of the term so frequently heard: "As above, so below; as below, so above." An application of the proposition results in finding the superlate degree of ordiliness, in the Grand Cosmic Order of the Universe.

The History of our planet discloses first a nebula, incandescent in nature, diffused through vast reaches of space. So it persisted for aeons of time. Then follows the gradual cooling process out of which our sun appeared followed by this planet. Then milleniums of geological formations, the peopling of the planet in vegetable and animal forms, and a low type of human beings. From thence on follows a Grand March of evolution, stage by stage until the lower types of man evolved into man of our modern civilization. What a magnificently grand order developed from chaos!

Now the point I desire to make is that creation on so gigantic scale could not but be the work of Unlimited Intelligence. But the reference so briefly made but illy expresses the magnitude of that Intelligence, for our planet and its solar system is infinitesimal as compared with the whole of creation. Blind chance can have no place in such system.

We have seen that man in essence is Spirit;

therefore this wonderful Universal Intelligence repeats itself in man, and because of the limitations of matter in which he finds himself he becomes a creature of personality.

This gives us a starting point for our discussion in relation to the world of form—the world of personality. First, we observe that the descent in form from that of man to that which we know as inanimate draws with it a corresponding descent in the grade of Intelligence. This descent is from a quality of self-consciousness, by which man knows that he knows, a mode of being by which he expresses volition or will, to a mode of being which is incapable of recognizing itself in any degree. We deduce from this that the higher the grade of life or form, the higher the grade of intelligence. What then must our conclusion be as related to the ultimate expression of life? Must it not be that the supreme principle of life is likewise the ultimate principle of intelligence?

But we have seen that all is Spirit. We may safely say therefore, that the higher modes or expressions of Spirit direct and control the lower modes. An important principle lies just here, which is, that the lower modes of intelligence, that is to say, modes of intelligence which have not yet attained to consciousness of their own being, are enslaved by their own law. These modes are unacquainted with the law, and when knowledge is gained thereof, their shackles will be stricken. So it is with man: When he once attains to knowledge of the law, the law of realization of his Kingship, that knowledge becomes an instrument in

his hands whereby he controls the lesser modes.

But we ask, wherein lies the necessity of response to the higher Intelligence? This brings us to a consideration of that which we may call atomic intelligence. Its nature is to build and rebuild in the sphere of its activity. It is, however, subject to the greater intelligence, and while it is ceaselessly at work, it complies with direction. We shall see at a later time just how the response of this atomic intelligence results in altered conditions both physically and environmentally, but for the present we shall content ourselves with the statement as made.

THE ONENESS OF ALL

It now remains but to emphasize the oneness of the Manifest with the Spirit—to emphasize the all inclusiveness of Spirit. This is not done as a mere play of words, but has for its object the pointing out to the student of his eternal unity with the creative energy of Nature. Having come to a conscious realization of this important truth, a realization so deep as to become imbedded in his subconscious mind, that which one may desire thereupon transforms itself into a soul expectation, and eventually the student possesses the desire as a manifestation in his own external world.

What then is meant by the phrase, "The Oneness of All?" We have noted that all expression in the external world proceeds from Spirit. To present it in another light, we would say that all creation is a product of the Universal Creative Intelligence, and that this Intelligence creates, by

itself becoming the thing created—it brings forth from its own substance; none other. It follows that there is an underlying principle or substance which at the present time is undifferentiated. Disabuse your minds if you will of the idea that we speak of some remotely ancient time that preceded form. True such there was—probably. But we now speak of an eternal, ever present underlying principle which is common to every manifestation in the world of externals, and subsists every second of time as its innermost nature. This is a basic conception which should be thoroughly mastered; and when accomplished, one realizes that while the external world presents multitudinous variety, one and all contain the common Divine Principle from which each arises; and that this Divine Principle is the everlasting supporter and sustainer of the individual, as well also as the race. But our reasoning thus far is not all inclusive. There yet remains a deeper recess of Being which the mind must penetrate if practical results are to be obtained. It is this, that, the supporting principle, or had I better say, the Spirit as the supporting principle, is not limited to any one portion of space; that is to say, that it is not limited by the boundries of the individual singly or collectively; but on the other hand is co-extensive with space itself. A better understanding of the principle involved may be had if the student will direct his mind to a contemplation of that which he knows as space, but with the full knowledge that space it is not; on the other hand, that which to him is space, is living Spirit capable because of its limit-

less power of instantly transforming the apparent void into sentient life and activity. This serves to secure a proper conception of the infinite presence of Spirit underlying and penetrating every form and all space. Moreover the student now begins to comprehend the absolute creative nature of Spirit, and that by realizing his own Divine origin, he, too, in essence possesses that creative power. It is a bold pronouncement, but if one is to accept the evidence of philosophical reasoning, the conclusion is irresistible.

From the foregoing we derive a stupendous fact, namely, that where Spirit is, there it is in its entirety. A unit is incapable of separation, not susceptible of division. When this occurs it ceases to be a unit. Therefore as a Universal, Intelligent, Limitless Power, the Spirit is present at every point in its entirety for it is a unit. I have stated that it is Infinite. If this be true, and its truth as a working basis may be confidently accepted, it follows that it is the Allness. There cannot be two Infinites; such is a mathematical impossibility. I would emphasize the importance of thorough understanding of what has been written in this regard, for to consider for the fraction of a second that the creative power in relation to body, mind or circumstance, lies in the individual is to invite the very limitation one seeks to avoid. For practical work the student must consider himself as a transformer of intelligent energy—that he transforms the Infinite Power and resource of Universal Intelligence in its en-

242024

tirety, at the moment and at the point he fixes his thought upon.

Let me, as a last word of this lesson, repeat to you a previous statement: "That Pure Spirit apart from form is devoid of time and space." It is here, now and forever. It is here in its entirety. It focuses in you, dear student, as Infinite Power, Infinite Love and Infinite Intelligence. It is yours for the asking. It is YOU in essence. Learn to command it, and thereby your every problem will be solved.

PRACTICAL SUGGESTIONS

Read but two or three paragraphs of this lesson at a time, then close the booklet and meditate deeply on what you have read. Do not pass on until you can with all honesty to yourself say that you realize the import and understand thoroughly that part of the lesson. Continue in this way until you have mastered the lesson.

Every night on retiring let your last waking thoughts be a conscious realization of your oneness with the Spirit, the Infinite, All-wise, All-powerful Intelligence. Repeat this thought feeling the magnitude of the conception, and consciously realizing its truth.

G. C. Garrett Ptg. Co.

MAN'S MIND A FOURFOLD EXPRESSION

(Lesson 2.)

Mentally, man is a fourfold complex. I speak now of that complex of individual mentation that admits the existence of four distinct phases. In years past man was said to have a mind, meaning thereby that phase of mentality which the present-day psychologists classify as the conscious mind. As time went on it was learned that he at least possessed another phase of mental activity that the earlier psychologist regarded as a distinct mind; hence man was then said to have two minds. Today other distinctive phases of mentation have been recognized not assignable to either of the two just mentioned, and so man is said by some to possess three minds and by others, four minds. The psychologist of today, who has delved most deeply, contend with a good deal of emphasis for the fourfold theory, and it is this hypothesis which I adopt. I would not, however, be understood as stating that man has four minds; on the other hand, based on the belief expressed in our last lesson to the effect that the Spirit is a unit, I stand for the one mind hypothesis but expressing as four phases. Ever keeping in view the fundamental hypothesis that there is but one mind functioning on four different planes and thus presenting four phases of mentation, for practical purpose the student may treat man as possessing

four distinct minds. These four phases are:

The conscious mind,
The subjective mind,
The subconscious mind, and
The superconscious mind.

During our waking hours our time is largely taken with arranging for the living of our lives as physical beings. Accordingly, we recognize a certain phase of mind which functions through the physical brain and contacts subjects of physical importance. So long as we are citizens of this planet we shall continue to use the mind most nearly related to things physical, and for that reason, if none other, we should as much as possible develop that phase of mental activity. We shall therefore first study the nature and laws of:

THE CONSCIOUS MIND.

At this time, and perhaps not at all, I shall not inflict on the student the burden of seeking out, analyzing and absorbing the many ancient rules of procedure followed in the processes of securing a knowledge of man's conscious mental operations. As stated heretofore, this course has for its definite end the pointing out of methods which will enable the student to obtain practical results, and this purpose is peculiarly appropriate to a study of the present subdivision of this lesson. A few general remarks, however, may not be inappropriate in this connection.

Much valuable time has been dissipated in the past in the quest for an answer to the question: "What is thought?" or "Why do people think?"

A satisfactory answer no doubt would be intensely interesting, however, it does not advance the inquirer very far on the road in his strivings to learn how to think.

A very proper inquiry which might with profit supersede the former question is, "Do I think correctly?" and "If not, can I learn so to think?" The first of these two questions must, it is to be admitted with regret, be answered in a great many instances in the negative; the latter affirmatively. Unquestionably each of us use our minds in a haphazard manner to a greater or lesser degree. If this statement be doubted carefully observe your habits of thought for a day. You will be astounded at the results. You will probably find that a large portion of your waking hours has been consumed by useless thoughts—that is, thoughts with no definite end in view. The procedure may be very aptly described by using the expression of common parlance: "Oh, just killing time." Well student, suppose right now, if you are keeping company with that kind of thinking, you do the about face performance and begin thinking for a definite purpose and along scientific lines.

The conscious mind is the mind of conscious thought. It is the mind by which "you know that you know." It is the great intellectual mind with which you reason, compare and render judgment. It is the mind with which you direct and control your subconscious mind; and as it is the only channel through which you reach this limitless reservoir of knowledge and power, it is of vital impor-

tance that you should learn to use it wisely and well—to use it scientifically for the accumulation of knowledge of external affairs, and things related, and to render judgments at proper valuations. This is the task that is now set before you; but you will be well repaid for the expenditure of energy necessary to secure the training.

What is it to think correctly? It is mentally to accumulate all the knowledge possible about any subject to which you direct your attention. Your attention may be called into play either voluntarily or involuntarily, the former occurs when the subject contains an inherent interest or you stimulate your mind to become interested in the subject; the latter occurs only when the subject contains that which requires your attention without the conscious exercise of the will.

But how may knowledge of any subject be mentally acquired beyond the results procured pursuant to ordinary attention? Most important in our quest for this information and in seeking methods of correct thinking is it for the student to come into a full realization that the mind, be it the conscious, the subjective, or subconscious, is not the man himself—the mind is not the Ego. It is just as much an instrument furnished him for use by the Spirit, as is his physical body. Back of the mind, at the very center of being, is a something which the individual speaks of as Myself. And when the individual makes use of the pesonal pronoun, I, he then refers to that self, and not his mind. When the individual enters into this realization, he places himself in position to better use

the instrument with which he is equipped, and by such effective use his knowledge becomes an earned increment that is assimilated or stored away for future reference.

To use the conscious mind correctly, that is to think scientifically it is well for the student to form the habit of analyzing every subject worthy of his time and attention. The analytical method is perhaps most accurately made use of in what is known as Pragmatic Analysis. It consists in asking oneself the following questions concerning the subject of attention:

(1) What is this thing? (2) What can or will it do? (3) What are its leading qualities? (4) Of what use is it to any one to possess such knowledge? (5) Of what use would it be to me, if I possessed or knew it? (6) What would be the probable results if it were accepted as true and applied in the affairs of everyday life? (7) Would its possession or knowing be an adequate return for the effort expended in acquiring or learning it?*

The advantage of thus analyzing the subject of attention is of two-fold nature: First, you have directed your thought scientifically, that is, you have thought out the matter correctly; second, you have learned whether the subject is of sufficient merit to warrant your acquiring it as a mental increment.

There are many other phases of thinking which will be given attention in our lesson on concentration, such as comparison, association and so on,

*Arthur Gould in "Thinking for Results."

but as they are more nearly related to that branch of our studies discussion of them will be deferred until then.

We now wish to consider under this sub-head, deductive and inductive reasoning. A proper understanding of each is of great importance in relation to the functions of the conscious and the subconscious mind, the former being the sole reasoning process of the subconscious while the conscious mind uses both methods.

But before entering on this phase of the matter it is well for us to take a preliminary canter over the general ground. What then is it to reason? The process may be said to consist of several steps, thus: Withdrawing from the storehouse of memory previously accumulated material; analysis of these materials to discover their several qualities; comparison of such qualities for the purpose of discovering similarities or the opposite; classifying such qualities; naming such classified objects; accepting reasonable inferences, deducing conclusions, and forming judgments.

Of necessity the steps named are summarized, but it will be found that such summary contains the essential elements of the reasoning process.

DEDUCTIVE REASONING

Let us now consider the nature of Deductive reasoning. It may be said that deductive reasoning is based on principle rather than association: It accepts the hypothesis that "what is true of the whole, is true of its parts." A very important

fact to be noted here is that the subconscious mind reasons deductively only. To illustrate: By its law the subconscious receives the statement that it is the creative principle of the Universe; and that every individual is a product of that principle; therefore each individual embodies the creative principle. The conclusion is thus reached by the subconscious, and the ultimate of such reasoning is the production by individual subconscious mind of that which it desires to manifest in the external world.

INDUCTIVE REASONING

Next in order is Inductive Reasoning. It is based on the principle "That what is true of the many is true of the whole." The student at once sees that the last mentioned process is that which accepts as its premise qualities of particular objects or subjects, and from these assumes the whole to contain such qualities. Thus, if certain qualities are found to inhere in a goodly number of men, then Inductive Reasoning concludes that such qualities are common to all men.

What has been stated here is suggestive only and does not undertake to detail the process of reasoning or treat it exhaustively. It is recommended that the student follow up the suggestion and thoroughly master the process of both deductive and inductive reasoning for each is used by the conscious mind of man.

SUBJECTIVE MIND.

We now enter on a discussion of that phase

of mind of which but little is known. But for practical work it is unnecessary to have greater knowledge that that which our present stage of advancement has disclosed to us.

It may be said of the subjective mind that it is the dividing mind—the mind that separates the conscious and the subconscious. However, if this theory be true, and observation indicates the position to be sound, the subjective mind is a very thin dividing wall at its best. As we shall see presently, the subconscious in a sense is negative to the commands of the conscious mind. We would say that under appropriate conditions the subconscious mind accepts and carries out to its logical conclusion, the orders sent to it from the conscious mind.

But there being the subject or intermediate mind, it follows that the subconscious is reached only through this mind. Therefore we conclude tnat one of the functions of the subjective phase of mind is to transmit to the subconscious mind the sensory impression received from the conscious.

As previously stated, but little is known of the subjective mind. Whether it is a separate and distinct phase of the one mind just as the conscious and subconscious are separate phases thereof, I am unable to say. It is quite possible that it is not such, but on the other hand is composed and made up of the conscious and subconscious states. I am personally inclined to this view.

One fact is well assured, which is, that it contacts things of the outer world only through the

ERRATUM:

The word "subject" in line 1 of paragraph 2, page 8 should be "subjective".

conscious mind. In this respect it receives from the conscious, just as the subconscious receives from it.

Performing such office it is perceived therefore that it is the outer guardian of subconsciousness.

This is true in one sense only, however. While all sensory impressions reach the subconscious mind, still such impressions must enter into the subscious first by passing this outer guardian. This guardian it would seem, is incapable of preventing entrance, but on the other hand, to use a figure of speech, impression's entrance is on sufferance. By this is meant that the subjective mind seems to have the faculty of limiting the impression seeking admission, to a state of mental inactivity.

This conclusion is arrived at in the same manner in which other conclusions are reached, namely, by observation and experiment. Thus, all evidence goes to prove that every experience is impressed on the subconscious, but every experience does not affect bodily activity, either in relation to its own functions, or in relation to the affairs of the outer world. To state the case differently, I may say that the subjective phase of mind seems to have the faculty of holding the impression received in the subconscious, in a dormant condition until permission is given for it to become active.

This is demonstrated in the case of the illiterate servant girl of which mention will be made shortly. In that case, Greek passages read aloud by the girl's employer, which were overheard by

her, in a subsequent illness, were repeated in her delirium, word for word. Now the girl was illiterate, and the passages which she had heard were wholly unintelligible. The impression of sound was received by the subconscious mind and held dormant until aroused during the girl's illness. Just what stimulated the girl's mind to recall the Greek text is not known. The fact remains however that the original impression on the subconscious was made under conditions whereby it was held dormant for some years.

Some times the term, "Shut out from receiving impressions," is used. In reality there is no such thing. When the expression is used therefore, nothing more is intended than that an impression which is desired not to receive, is held dormant. The way of doing this is to refuse to give it attention. Do not repeat the idea involved. Forget it. And every time it arises in consciousness turn your thoughts to other things, and thus refuse to entertain the undesirable thought.

Just here let me digress long enough to point out to you the advantage of training your conscious minds along the lines of reason. It is that whenever an emotion or desire presents itself to you, it may be tested with all the powers of your reason, inductively or deductively, to determine whether such emotion or desire is worthy to be admitted into the manufacturing plant of your being, your subconscious selfhood. If not worthy transmit the impulse into some positive and constructive force, and you will gain immeasurable thereby. If the desire or emotion is worthy send

it down into the subconscious with all the intensity of your being—and with continued practice you will find yourself to be all but a miracle worker in this wonderful world of subconscious mind.

As you have no doubt concluded the subjective mind is amenable to the same law as the subconscious, that is the law of suggestion. But right here let me say that while these two minds are subject to the law and doubtless receive every suggestion from whatever source originating, yet the suggestion becomes a dominant force in one's life in accordance with the intensity with which it reaches the subconscious. Unfortunately, it is all too true that those suggestions which tend downward seem to carry greater intensity. The moral is, to resolutely shut out such suggestions from finding entrance in your most valuable of all treasures, your subconscious self. Be assured that this most valuable insulating mind, this dauntless guard of your innermost mind, can be trained until you may rely absolutely on its discretion and judgment as to what character of seekers for entrance, should be admitted. It is of utmost importance therefore that you train it correctly and thoroughly.

THE SUBCONSCIOUS MIND.

If I were to attempt to tell you of all the wonders of the great Subconscious Mind, it would take more space than I have at my command in the entire course of these lessons. Therefore the best that can be done at this time is to cut off a little

slice as it were in order that you may learn something of its laws and nature.

Hypnosis is a fact. It is accepted by the scientific world as such, and as information reaches the outside world, there, too, it is accepted as a fact. It is no longer a matter of credibility of the phenomena, but rather the correct inference to be drawn therefrom. A correct apprehension of these inferences is of inestimable value—of most valuable assistance to the student of practical psychology.

First, then, let us consider what phase, or if you prefer, what mind is dominantly active when a person is in a state of hypnosis. An extended series of experiments carried on by scientifically trained men have proven that the individual while in a condition of hypnosis is unable to reason inductively. On the other hand the individual in his normal waking state reasons both inductively and deductively. This being true, these experiments have proven two things; namely, that the dominant mind of a hypnotized person cannot be the conscious mind, the mind that reasons both inductively and deductively, and second, that the subconscious mind must be the dominant mental factor while in such condition, and that inductive reasoning is a process not open to it.

These experiments have also proven that this subconscious self of the individual is the possessor of unlimited knowledge. Likewise that it is possessed of a perfect memory. There is on record a case of an illiterate servant girl who at one time

was employed in the home of a learned clergyman. On one occasion she was taken ill and became delirious. During her delirium she was heard to repeat long passages of Greek Lyric. She was known to be uneducated and an investigation was put on foot; it was found that her former employer was in the habit of walking up and down his study repeating aloud Greek passages among which was that the servant girl had uttered in her delirium. She had overheard him as she attended her household duties and her subconscious mind, that wonderful storehouse of memory had assimilated the long difficult passages of the original text and stored them away to be brought to light under the circumstances mentioned. Numerous other experiments have seemingly established the fact that the memory of the subconscious mind is perfect. This faculty may be invoked in aid of our daily affairs of which methods will be given as we progress in the study.

The next consideration is that experiments have demonstrated the absolute control of the subconscious mind by the conscious mind. In the normal waking state it seems this great unlimited subconscious mind can be reached only through the conscious mind; at least it can be and is reached by processes of conscious mind, and it is quite likely that while we do not take conscious note of every experience that reaches our consciousness, still we are so to speak unconsciously conscious that we have had such and such experience. For this reason it may be that the statement that "the conscious

is the only channel of communication for the subconscious" during waking hours is correct. For practical purposes it may well be assumed, for without question a right conscious mental attitude will save the subconscious from entertaining undesirable strangers.

Experiment has further proven that the powers of the subconscious far transcend those of the conscious; such for instance, as thought-reading, thought-transference, clairvoyance and the like. These are frequently manifested when a person is in deep hypnosis, or perhaps I should say, higher mesmeric condition.

A most important discovery made through the medium of hypnotic experiment is that the subconscious mind is the builder of the body. Two great hospitals in France use hypnotic and mesmeric treatments in the cure of disease. It has been found therein that the subconscious is able to diagnose the complaint of the patient, and moreover to prescribe the right medicinal remedies. We shall show later that the subconscious heals the body under appropriate conditions without the use of physical remedies. This discovery alone as a demonstrated power of the subconscious is sufficient to startle the scientific world.

No longer is it doubted but what everything accomplished by the subconscious mind under the influence of hypnotic suggestion can be and has been done under its conscious control by the individual owner of that mind. The statement here made should lead the thinking person out into the realm of endless possibilities.

Now the law of the subconscious mind is suggestion, nothing more and nothing less. There is a right and wrong method of invoking that law; a normal and an abnormal state of the subconscious is produced in accordance with the method used. The right way of applying the law of the subconscious is for the individual himself to convey to his subconscious the suggestion; the wrong way is the surrender to the will of the operator in the process of hypnotism. In other words, the individual should at all times maintain his own volition, and refuse to surrender to the will of another.

Now let us get back once again to fundamentals, to certain of the principles laid down in the first lesson. We saw that Spirit creates through mental action, that is to say that Spirit thinks; and that the mind with which it thinks is coextensive with itself. It will be remembered, that I pointed out that the Spirit and its Mind must be Universal. In the very nature of things the Universal cannot as such function on the plane of the concrete. Therefore for it to so function it must create an instrument on the plane of the concrete peculiarly adapted for that office. This it did and man with his mental attributes resulted.

Now we have found that the subconscious mind of man is the creator and builder of the body. We have found but one other factor in nature that expresses similarly; which is the Mind of the Spirit, the Universal Mind. Reasoning from the known to the unknown we therefore conclude that this

other creative mind, the Universal must likewise be subconscious and amenable to the same law, the law of suggestion.

Again, we found that the Spirit and the Mind of the Spirit is everywhere, so it follows that this Great Universal Subconscious mind inheres in man. But man is circumscribed by the law of his being which is the limitation of personality. We are therefore brought to the conclusion that the subconscious mind of the individual is at one the Universal and the individual. So we find that the individual's subconscious mind consists in what we may speak of as being his share in the great Universal Subconscious Mind. It is in this conclusion that we ground the statement that man's subconscious mind is unlimited in its scope. The consequences flowing from this statement are of vast import; and I heartily recommend that you study and ponder over it deeply. One of these consequences consists of the irresistable conclusion that when we realize the law of our own subconscious minds, we then begin to understand our creative possibilities. Not that we place our trust and confidence in our personal selves, but rather that we transform the Unlimited Universal Intelligence into channels of constructive production in our personal external world. To do this we must realize our higher selves as identical with Universal Intelligence.

A practical instruction to be given the student is for him to realize that when he calls on the power to produce altered conditions in his own af-

fairs, he should at all times refrain from mentally splitting up the Universal Mind into fractions, with which mind he is one. On the other hand realize that your individual subconscious mind is but a focusing point for the Great Universal Subconscious Mind and that Universal Power and Intelligence with which to effect the desired objective, centers in the matrix created by your thought.

SUPERCONSCIOUS MIND.

Of this we know but little. Most psychologists prefer to regard this phase of mind as merged in the Universal Subconscious. However, to do so is to lose sight of a very important consideration, which is that the Spirit thinks. The distinction is difficult to make but logically there is a distinction, and that distinction is the difference between the Spirit as such and its mental activity as such. The Superconscious Mind therefore is the Mind of the Spirit that knows and therefore has no necessity for mentation. This is true so far as pure principle of knowledge goes. But for creative results there must be mental activity and that we found consisted of the thinking process of the Universal Subconscious Mind. This leads us then to the further conclusion, that that which is the principle of knowledge, that which is knowledge in essence must be Mind, therefore the ultimate of knowledge, the ultimate of Wisdom, the ultimate of Power, the ultimate of Love, must be Mind in Essence, it must be the Spirit itself.

Now I would invite your careful consideration

of the one all inclusive conclusion from what has been said. Which is that every living creature, man himself must go to the fountain-head for all desirable faculties and conditions; and that fountain-head is Purely Living Spirit—the Spirit in you.

PHYSICAL ESSENTIALS.

(Lesson 3.)

We have seen that the higher mode of intelligence controls the lower. This principle in its relation to the human organism constitutes the subject for our present study. In the contemplation of man as an intelligent expression of the Spirit we found that he is a thought emanating from the Spirit, and that the particular instrument of creation is Universal Mind, or the Mind that is co-extensive with the Infinite; and also that Universal Mind is the ultimate principle of intelligence. Descending from that ultimate we find that the next highest expression of intelligence embodied in man. Continuing our search for the intelligent principle in all things, in the descent of spirit into matter, we arrive at atomic intelligence which is that intelligence that inheres in the atom. We might push our inquiry still further, but for practical purposes we shall consider atomic intelligence as the ultimate on the lower scale in relation to the activities of mankind.

Bear in mind as we proceed the fundamental of all human achievement, as stated, namely, that the Higher Mode Governs and Controls the Lower Mode. This is particularly important in connec-

tion with the physical essentials to the building of a strong, virile, efficient Life.

Practical results are the end and purpose of this course. Translated, it stands thus: The student may confidently expect unbounded success if he will but make the necessary application of the principles herein stated. By success is meant "the prosperous termination of any enterprise." The enterprise under discussion may be purely of a personal nature, or, on the contrary, it may be of a general nature. It may be the acquirement of perfect health—of social success; the attainment of position and power; the accumulation of money—the mounting the ladder of knowledge and wisdom. In other words, I am saying to you that you may create your desires. You may possess that which, according to your conception, means to you happiness and contentment.

But in the quest for happiness and contentment—in your search for success there is a foundation which must be laid with care and precision upon which the superstructure is to be erected. That foundation is a strong, healthy body. On the health of the physical body depends the health of those particular organs through which the mind functions; the brain and the solar plexus.

Some may interpose as objection to the foregoing statement that history is full of notable successes of men who did not possess a healthy body. This class of persons, however, constitute a very small and very inconsiderable percentage, almost, if not quite, nugatory, as compared with

the vast army of successful people who possess a healthy instrument with which to express life's great achievements. Moreover as compared to the physically fit men of historical renown the percentage of physical weaklings is of no moment. Such compose the exception to the rule, and have achieved, despite their physical handicap. Be assured if you would advance most rapidly on the road to life's ambitions, you would much better equip yourself with a strong, radiant, healthy, physical instrument.

Let me conclude this prelude to detailed consideration of physical essentials by the following statements: First, all achievement is produced by some form of bodily activity. Second, bodily activity in its highest degree, which is activity consciously directed, as well as its lowest degree, which is automatic action, is produced and controlled by the mind; that is to say, that it is produced and controlled by some phase of the mind, conscious or subconscious. The correctness of the proposition need not be demonstrated—it is self evident. This being true one's achievement through bodily activity should not be hampered by a physically unfit body.

THE FOUR ESSENTIALS

There are four essentials, four phases of knowledge as related to a physically fit body, which should be known and used by him who would be physically strong and well. These are:

Correct information concerning the proper use of air.

Correct information concerning the proper use of water.

Correct information concerning the proper use of food.

Correct information concerning the proper use of exercise.

These essentials have been presented in the order of their importance, and I shall take up each division for separate discussion.

PROPER USE OF AIR.

It is lamentably true that those things most important to our physical well being so often are direfully neglected. I think this is due to our daily contact with them. Just here is a fitting place to make use of the term frequently heard, "Familiarity breeds contempt." There is nothing more loving, nothing freer in all nature; nothing so anxious to do its full duty, to perform its mission with such fidelity, as is the air we breathe. It is all abundant. It persists in its effort to force its way into our lungs by always being present; but still we so very frequently, so habitually deny it admittance. Our familiarity with it has made us contemptuous of its need. If we would but realize that AIR is life itself, perhaps in our mad scramble for things, we would pause long enough to invite this kindly, loving presence into our physical being.

Let us first notice some results of a plentiful supply of air breathed into the lungs, and later the results of our failure to make use of this life-giving provision of nature.

The great Infinite Mind has provided us with a wonderful instrument for the transmission of air into the interior recesses of the body. That instrument is the lungs. These are the respiratory organs lying within the chest cavity conforming to the shape imparted by the ribs to that chamber. They also are co-extensive with the chest cavity. At the top of the lungs or the point nearest the juncture of the neck and the trunk, the lungs come together and are united by the trachea or windpipe. The trachea is a tube that extends downward to a point about midway of the chest cavity, where it divides and branches off to the right and left lungs and form the broncus. Each of these separate into two branches and then become known as the bronchial tubes. Entering the lungs these tubes separate into innumerable branches and finally pursue their way to the surface of the lungs and terminate into thousands of little circular air sacs. These sacs in turn are arranged in groups called lobules, which, with their accompanying tissue, compose the lobes. The lungs are not of equal size, the left being somewhat smaller than the right. The left lung is divided into two lobes, while that of the right is divided into three.

The air sacs perform a most important function in lung economy. They are filled with air as we inhale, and extract its oxygen, transferring it to the millions of capillaries imbedded in the walls, while the waste matter thrown off by these organs is carried to the surface of the body and

expelled therefrom with the exhaled breath.

Following the course of the membranous walls of the lungs and touching every point, however small, are the million of capillaries through which the blood, which is being sent out by the heart in ceaseless flow through the arteries and veins, constantly passes. These walls are so thin that the action of the intaken air penetrates them and acts on the blood by purifying or oxygenizing it. It has been said that the cells of the blood march single file as it were through the capillaries and each in turn is subjected to the process of the action of the air just described. It is estimated in this process 35,000 pints of blood pass through the capillaries each twenty-four hours.

So much for the structure and functioning of the lungs. We now turn to some of the incidental results of proper breathing, or the proper use of air. The first of which is that proper breathing massages certain vital organs and thereby stimulates them to normal functioning. The process of proper breathing consists in the normal or complete breath. A normal breath causes a swell or distension of the chest and abdomen. Proper breathing requires that the lower part of the lungs should first be filled, followed by the middle and the upper parts. This causes a swell of the abdomen, then the lower part of the chest, the middle, and finally the upper, which raises the upper chest. One should form the habit of breathing properly by conscious practice at every available occasion. As stated, the normal breath

massages the vital organs and this causes a greater and freer flow of blood to these organs, stimulating them to greater activity in functioning.

Another beneficial result of proper breathing is the production of normal digestive juices and stomach secretions. Pure blood determines the quality of the digestive juices, and pure blood is dependent to a large extent upon the degree of its purification through contact with the air and the absorption of the oxygen contained therein.

May we now consider for a time the injurious effect of improper breathing? The first to be noticed is that the blood in passing through the body accumulates carbonic acid gas, which is formed in the process of reducing the waste matter of the body to ashes so that it can be eliminated through the proper organs. If the quantity of air is limited, the lung space subject to air contact is likewise limited. This results in the failure of the blood to throw off this deadly carbonic acid gas in its flow through the capillaries of the lungs and is returned into the body and poisons it. The body therefore labors under this load—the deadening effect of the poison—and the body and brain becomes dull, heavy and tired. Poor memory is almost always an accompanying condition of improper breathing. Then, too, the body vitality is lowered and the individual becomes more susceptible to disease. Sediments remain in the body which should be thrown off. Imperfect elimination produces rheumatism, hardening of the arteries,

stiffening of the joints and premature old age.

I have stated that proper breathing determines the quality of the digestive juices, and shown you how this occurs. I now point out the direct results of poor (or below normal) digestive juices being secreted. These juices act directly on the food taken into the stomach. Assuming that the quality is poor it follows that the food is not properly prepared for ejection into the smaller intestine, which is the abstracting organ of the nutritive properties contained in the food. When improperly prepared and thus passed prematurely into the intestine, it becomes a poisonous mass. Putrifaction sets in and a gas or, more properly, an alcohol, is distilled, causing what is known as auto-intoxication. In other words, defective assimilation results, vitally is lowered and illness sets in along the lines of the individual's least resistance.

Proper breathing requires proper posture. That is to say, to breathe properly one must stand or sit erect. A drooping posture compresses the chest cavity and causes a corresponding pressure on the lungs. It follows that the lungs cannot be inflated to their full capacity when undergoing such strain. Professor J. H. Kellog is authority for the statement that drooping shoulders or posture lowers the stomach from one to three inches and "literally crowds the spleen out of house and home." Not only is the stomach and spleen thus displaced, but so likewise are the other vital organs of the body.

A direct effect of standing and walking erectly, chest lifted, is to be seen in the reaction on character. One who slouches along, shoulders down, chest in, is, as a rule, retiring, timid, uncertain—a continuous prey to negative tendencies. On the other hand, he who walks erect, chest up, is bold, determined, positive, confident and successful. It would seem that there is a physical reaction on the various brain centers, in the lifted chest, producing the character elements referred to.

Let me call to your attention one other all important fact which is not generally known. It is, that proper breathing daily takes into the body from the air some 15,000 grains of food and throws off some 20,000 grains of poison.

Here are stated certain breathing measurements of value: The average individual should have a chest expension of at least four and one-half inches, and a chest capacity of two cubic inches to each pound of weight. Some persons have been known to have much greater capacity. It is stated that one Paul Von Voeckman of New York claims to have a chest expansion and contraction of fourteen inches. I, myself, know of one man who has an expansion of ten and one-half inches.

Remember this, a person can do without air but for the exceedingly limited space of four minutes. On this statement hangs a tale of wonderful significance.

PROPER USE OF WATER.

Next in importance of the four essentials is the proper use of water. Limited, indeed, is the knowledge possessed by the average person of the important part played by the use of water in body economy. At the outset, it is proper to call the student's attention to the proportion of water in relation to the other elements composing the body structure. It is estimated that the body is 70 per cent water. But added to this is the normal daily consumption of water by the healthy individual, which should be not less than two quarts. A less quantity consumed threatens one's health; the body cannot be maintained in a pure, clean internal condition on less. Some folks make a fad of bathing—keeping the exterior clean—a very proper practice, but no less important is internal bathing—the bath that follows from drinking an abundant quantity of water.

Every act, every function of the body requires water. The raising of an arm, the contraction and relaxation of the muscles in walking or exercise of any other nature requires water. The winking of an eye, the turning of the head, the opening of your mouth to speak, the formation and utterances of words all require water.

When food is masticated the saliva flows, and by far the larger part of which is water; when the food passes into the stomach the gastric juices secrete—and these juices are largely water. So it is with the secretions of the liver, the pancreas

and bowels. The kidneys demand a goodly quantity. Likewise the skin. Bear in mind that the skin contains some twenty-eight miles of eliminative organs, the pores. It is through these pores that perspiration flows out, carrying off the impurities or waste of the body not otherwise cared for. The pores of the skin eliminate about one and a half pints of water daily, and the lungs about three pints.

Right here is an important matter to note. It is that the atomic intelligence obeys the commands of the subconscious intelligence. The personal subconscious mind exhibiting its wisdom makes requisition for water with which to properly carry on bodily and organic function; if the necessary quantity is not forthcoming, then it follows the only available course, namely, the withdrawing of the necessary supply from the bowels and kidneys. The atomic intelligence of the functional cells thereupon utilize the supply thus gained. Remember, please, that the digestive juices, the saliva, and other secretions of the vital organs are manufactured from water to a greater or less extent; and if the supply is furnished by the kidneys and bowels these secretions are affected thereby. Not a very pleasant matter to discuss, but one which my duty requires me to call to your attention. One wants the saliva and gastric juice to be manufactured from pure water taken into the stomach by way of the mouth. and not from the sewage that has been poured into the bowels and kidneys for excretion.

As with air so with water in relation to its necessity as a supporter of physical life. While one can live but about four minutes without air, the time limit of life is somewhat longer when one is deprived of water; one may live about four days without water. The necessity of water, therefore, is obvious. Drink plenty of water, never less than two quarts daily, and more if possible.

PROPER USE OF FOOD.

The space allotted to this lesson will not admit an extended presentation of the subject of food. However, a subject of such great importance should be discussed with sufficient detail as to provide the student with a fund of knowledge sufficient to enable him to conserve his physical welfare so far as the eating of food affects it.

It is too true that the American people are a race peculiarly subject to indigestion and dyspepsia. This condition is favored and produced by the apparently universal tendency of our people to hurry and worry—both deadly foes to good health. I charge you at the peril of your health to refrain from worry—to refrain from hurry as you eat. And for at least two hours after you eat, do not permit yourself to hurry at anything you do; as long as you live do not worry, the reason whereof will be fully discussed at the appropriate place.

Most people eat too much. To do so is to invite disease, for when one packs the stomach the food passes through the system improperly pre-

pared for digestion and assimilation, which results in an accumulation of filth. The eliminative organs being overtaxed fail to perform their functions properly and this refuse is left in the body to rot and generate poisonous gases. Vitality is thereby lowered, the resistance power of the body is lessened and the physical body becomes a prey to disease germs.

Fortunately nature has provided us with an army of energetic, fearless soldiers who delight in attacking disease germs; these are the white blood corpuscles. When we live normally, eating only so much food as is essential to provide sustenance and strength for the body the disease germs are not so numerous but what the health army can repel the invading force. But if we have permitted filth to accumulate in the body, the conditions have thus been provided whereby disease germs multiply very rapidly, and their numbers thereupon far exceed those of the health army. When this condition obtains the cells of the body are requisitioned to help the regular army expel the invader. This extra excitement, the displacement of normal activity of cells produce what we call fever. When the battle grows too intense, the owner of the body passes out, and we say he is dead.

For those who suffer from catarrh, colds, rheumatism and the like, it is advisable to refrain from eating meats, cheese, eggs and fish. In these foods nitrogen is found and its presence is like-

wise detected in persons who suffer from these complaints.

As a general rule one may eat just what his appetite calls for, however, provided thorough mastication is adopted. The rule is that the food should be masticated until it is reduced to a pulpy mass that passes almost unconsciously down the throat and into the stomach. This process is often very tedious and for that reason is not popular with the masses. However, the alternative is a careful selection of food and a refraining from eating every kind that does not agree with you. At any rate one should never bolt his food; take time to eat slowly and masticate thoroughly. And if your time is limited eat less and masticate until every particle of food is broken up.

The greatest exponent of thorough mastication known in this country was Mr. Horace Fletcher. He literally chewed his way into health. This for him was no little task, for at the age of forty-five he was a confirmed invalid. His physicians informed him that his troubles were incurable. He was over-weight, short of breath and physically down and out. One summer while in Chicago, with the idea of seeing how many flavors he could extract from his food, he began to chew it thoroughly. After a couple of weeks of this practice he began to notice improvement in his condition; his health was freer, and his strength became greater. He continued the practice for six months or more until he had wrought a wonderful change in his condition. Five years

later he declared his endurance to be greater than any living man. His statements were challenged and a test was arranged with Yale's finest athletic team, a team composed of young men whose diet was the subject of strict rule. He accepted and without any special training for eight days went through every exercise which the team went through—and in many instances doubled their performances.

Certain rules were evolved by him which in substance are as follows: (1) Chew until the taste is gone. (2) Never eat unless hungry. (3) Eat what appetite calls for. To this may be added: (4) Never hurry; never worry. Be deliberate. Maintain a calm mental poise at your meals.

I know of no better rules than the foregoing. If faithfully followed they will prove miracle workers.

THE PROPER USE OF EXERCISE.

The acme of exercise lies in one's ability to bring into use every muscle of the body. The principle involved is to force all clogged up waste matter into the channels of excretion, so as to leave the body tissues and organs free from such debris. Added to this is the consideration of the organs and muscles atrophying if permitted to fall into disuse. Every organ and every muscle of the body should be so used as to allow for contraction and relaxation.

Obviously this course is not intended to in-

struct in the art of physical development from the standpoint of exercise, and for that reason the space at my command precludes the possibility of doing more than touching on the subject. The principles, I have stated, and nothing remains but to make a few general suggestions appropriate to the different divisions of this lesson.

The rationale of the exercises that follow both physical and mental, cannot now be set forth as it is outside the scope of this lesson. In due time, however, it will be fully presented. At present, I may only offer as suggestion leading up to a later detail presentation of the subject which suggestion is, that consciousness inheres in the cells of every organ, and for that matter the entire bodily structure. This cell consciousness obeys the orders of the conscious mind; hence it is that in certain of the exercises, the student is instructed to talk to the organ or part of the body affected as he would to another person.

GENERAL INSTRUCTIONS.

Immediately on rising each morning stand near an open window if possible, or if you prefer lie flat on the back near the window. In whatever position assumed have a care that the spine and back of the head are in a straight line. There is a good and sufficient reason for this caution, namely, that the spinal cord should not be displaced and come into contact with the walls of the hard structure surrounding it. Normally the spinal cord floats in liquid and is not attached to the

walls of the spinal column. The normal condition of the spinal cord should be maintained at all times.

Now commence slow deep breaths, filling the lower part of the lungs first. This is accomplished by distending the abdomen. Then inflate the middle and finally the upper part of the lungs, finishing with a full raising and uplift of the chest. However, the chest should habitually be raised for reasons stated heretofore. It is well to count slowly, as you breathe, about the same measure of the pulse stroke. In commencing one should consume some six to eight counts in inhaling and about the same number in exhaling. This practice should be continued indefinitely. Moreover during the day pause frequently in your work and take a few deep full breaths such as described. You will find your outlook on life most wonderfully changed for the better. The morning's breathing exercise should not include a less number of full breaths than ten, increasing from day to day.

After finishing your breathing exercise or before, if you prefer, take two good sized glasses of water. Sip slowly, feeling the cooling effect as the water trickles down the throat. Now lie on the back, place the tips of the fingers over the pit of the stomach, and talk to the stomach much as follows: "Now, stomach, I have just passed on to you a quantity of good, pure water. I desire that you take this water and bathe yourself internally, and thoroughly, and then pass the water

on to the small intestine that it may do likewise." Pause a few moments, keeping the attention centered on the stomach, in the quiet expectation that your orders are being complied with. Now transfer your attention to the intestines, first the smaller, then the larger, giving each the same commands you gave the stomach. At the conclusion of this exercise breathe deeply, distending the abdomen just as far as possible. While retaining the breath draw in the abdomen by action of the diaphragm and then force outward. This is merely a raising and lowering of the abdomen while filled with air pressure from the lungs. Continue this from five to fifteen times at each breath, and at least for eight or ten breaths. By doing this two benefits definitely accrue—the solar plexus is massaged and stimulated to activity, as well also as the stomach, and the peristaltic action of the bowels is induced causing them to function. Under no circumstances neglect the call of nature. Rid your system of its ashes the moment you receive nature's warning. The practice outlined here will cure the very worst case of constipation.

Now a few simple exercises: Stand with feet together, arms at side, palms of hands to the front. Raise the arms slowly in front and over the head as you inhale full deep breath. Lower to sides as you exhale. Repeat five times. Stand as before, feet four or five inches apart, however, raise arms over head as you inhale; now without bending knees bend body forward as you exhale and touch floor with fingers. Repeat four or five

times. These exercises may and should be increased in number each morning until you have attained the maximum number your time permits.

As we proceed in the course other exercises will be given, all of which should be religiously observed.

Our next lesson has to do with the different phases of the mind, conscious and subconscious. A thorough understanding of the present and the first lesson of this series is a prime requisite to practical work in the domain of the great unlimited field of conscious and subconscious mentation. Mastering the two lessons, therefore, will return you a hundred-fold.

THE CELL, ITS LIFE, STRUCTURE AND FUNCTIONS

(Lesson 4)

The health of the physical body is the health of the cell in the aggregate. If one is sick with a general ailment, such for instance as fever or complaint of similar nature, then his central consciousness becomes a reflection of the aggregate consciousness of the sick cells. If the trouble is local then the central consciousness contains a reflection of the consciousness of the cells of the local area. To illustrate: If one is suffering from a boil, the cells included in the affected area, reflect their condition into the central consciousness which is interpreted by that consciousness as dis—ease of the affected area, and it names that dis—ease, a boil.

Now this is a condition known to the mind which according to our present day understanding, is purely physical. But there is a consciousness of the cell, which although the mind therein is sick, is not purely physical; and that is at the inception of the illness. It is nothing more or less than a phase of subconscious mind (the activity of the cells of the body, that is to say their functioning, is a phase of the subconscious), laboring under a wrong impression that has been received from the external world. This impres-

sion being continued, becoming dominant, infects the purely physical structure, and physical ailment results.

One cannot hope to become highly efficient, to become unusually successful, unless his physical organism is well and strong. This, it cannot be if there is anything wrong with the cells that compose it.

As previously pointed out, physical man is Spirit crystallized; and we have found that Spirit is pure Mind—that is to say that Spirit is Mind in essence. The student will recall that man was analyzed thus: Man is composed of Spirit, Spirit Mind and Spirit Matter, or Physical Man is composed of the aggregate of his cells, so it follows that the cells of the body are Spirit Matter, or Spirit Crystallized.

I have also pointed out that "Spirit Matter" is subordinate to and obeys the higher mode of Spirit which mode we call Mind. Thus we arrive at one of my fundamental propositions, namely that, "The higher Mode of Intelligence, Governs and Controls the lower Mode." Another way of stating the proposition is that, Mind controls Matter. The last lesson in this course will contain a definite, precise and infallible formula by which this principle is made applicable to environment as well as to the physical body. It is by the use of this formula that the student makes over his life, a life of success and achievement in relation to his heart's desires. A broad statement, it is true, but a statement which is susceptible of proof

by the student himself. The modus operandi consists in a thorough study and understanding of this course of instructions, and a conscientious application of the principles herein contained. The application of principles, involves and makes necessary, the practice of the regimen set out, and this means earnest, constant endeavor. You can not hope to succeed in mastery of success principles in any other way.

In the sixth lesson of the series, I show just how wrong emotions injuriously affect the entire physical body. Again I call your attention to the fact that the physical body consists of its cells in the aggregate. Therefore, wrong emotions affect the cells injuriously. It is for the purpose of showing the student just how this occurs that it now becomes proper to discuss the

COMPOSITION AND CONSTRUCTION OF CELLS

Every part—severally and in the aggregate—of the human body is made up or composed of billions of microscopic cells. That is to say that, the organic secretions, the blood, nerve tissue, muscles, fat, cartilage, bones, flesh, marrow and tendons, are all composed of cells, cells so infinitesimal that they can be seen only by using a high-power microscope. But each cell is an entity, each cells has consciousness and memory, each cell is born, and in relation to organization into form each cell dies.

Now let us see just what this little life looks like under the microscope. The first thing ob-

served is that the cell is a mass of jelly-like substance. But there are different compartments in this mass. The extreme outer is a tenuous veil that gives form to the cell. Within this veil is protoplasm; at the center of the protoplasmic substance is a point that is called the nucleus. In highly developed nerve organism there is still another center, a center within a center, it may be said, which is called the nucleolus. This is the center of the nucleus.

Now perhaps this description may be rendered clearer by transferring our study of the microscopic cell to a cell many billions of times larger. Fortunately we have such a cell; it is the egg. The shell of the egg is the outer lining—corresponding to the veil of the microscopic cell—that gives form; the white of the egg is protoplasm; and the yolk the nucleus. Although not generally known, but true nevertheless within the yoke, at its very center there is a point, which represents the vital principle, that may be likened to the nucleolus.

A very singular formation frequently present in the protoplasm is the granule. There are also at times well defined cavities found in the protoplasm which are filled with fluid. These cavities often change position and not infrequently entirely disappear. It is held that the granule is the instrument through which the body building phase of the subconscious mind functions; and that the spaces or cavities in the protoplasm are the instrument for expression of the desires.

In the cell of the physical body the nucleus

is the point of contact of the Mind; it is the formative center, and likewise the vehicle for the Mind's expression. Many psychologists deem the nucleus to be the home of the Spirit while the nucleolus is held to be the Radiant Life Center of the Spirit. It is through the nucleus that the commands or directions of the central Intelligence in connection with the granules of the protoplasm are made to operate on the purely physical structure. The cell itself therefore must be the functioning instrument, receiving nutrition, and performing its work of growth. It is a most wonderful process—the transformation into physical life and form of the nutrition that has been forwarded by the assimilative organs. And in this connection, bear in mind that the growth of the cell taken in the aggregate is the growth of the body; hence we have the same process of growth of the cells of the assimilative organs, those organs which furnish physical sustenance to the rest of the body.

THE LIFE CYCLE OF THE CELL

But now it becomes important for the student to become acquainted with the birth, extent and death of the cell. First let me say that as we know death, the cell never dies. As a component part of an organism, it lives its alloted time, and then separating into its elements it re-organizes as a cell in other organisms, but the vital life-principle goes eternally with the elements into which it separates. For that matter, such too is the case with our physical bodies when we enter that condition we call death. There is merely a

separation or disintegration of the basic elements of the body which thereupon reorganize in some other body under the direction and control of another central intelligence. But we cannot go into this phase of the matter at this time.

The law of the single cell is birth, youth, maturity, reproduction, and so on, ad infinitum. Of what does the birth of a cell consist? It is a peculiar process. It consists of division of the matured cell—nothing more. The cell which in its normal shape is spherical, arrives at the age of maturity. Under the microscope it appears to elongate and then to take on a waist; the process is as though a cord had been passed around the center circumference which, gradually being drawn tighter, finally severs the cell into two halves. Thus where but one cell existed before, now there are two. In this way cells multiply. But in relation to every organic form cells disintegrate or break up into their original elements, and ultimately reorganize with other cells forming a new body. It is thus that cells die or become dead to the form or body of which they were members. Much of what has been said is learned from the amoeba. It is a single cell water organism and has been studied microscopically very extensively. But while the statements made are largely based on what is known of the amoeba, it is known that, generally speaking, all single cell organisms have similar characteristics. The student therefore may well take as his guide to an understanding his own cell structure, the processes of the amoeba.

But, you ask, if cells in the aggregate compose the human body, and they never grow old, why do men grow old? Man consciously and subconsciously is an aggregate of cell consciousness. He is more than that, however, for he is an organized Intelligence having a Spiritual and Intellectual center. This center is above the aggregate consciousness of his cells. Now it has been shown that the consciousness of the cells responds to and acts in accordance with the wishes of the central Intelligence. When the central consciousness interprets a condition external to itself as age, the thought is impressed on his own cell consciousness. Thus, when the central Intelligence looks out on the world of form and sees changes in objects in the human, animal, vegetable and mineral kingdom which impresss it as impairment brought about by time, he calls it advanced or old age, and this interpretation is sent to the cell intelligences. Added to this impression, however, is the other impression that derives from race consciousness gained from experience of the race, which is that time impairment, being so general, must be a law of all life, and that, therefore, the body that is occupied by the particular Intelligence is subject to the same law, and it is becoming old or aged. This results in the cells adopting the suggestion of the Central Intelligence and themselves becoming sluggish and weak in the performance of their functions, which condition progresses to the point where the body as a whole is worn and aged. But it will be noted that the controlling element which

produces old age in the cells is the suggestion from the Central Intelligence that the body is growing old. Now, if the Central Intelligence deliberately refuses to adopt and send out such suggestions, but instead consciously and deliberately maintains that the body will continue youthful, then suggestions to that effect will be forwarded to the cells and they, acting on such changed suggestions, will in turn continue vigorous and youthful.

I have stated that cell consciousness is a phase of subconscious mind, and that subconscious mind acts on suggestion. The impression sent to the cell consciousness, or that phase of subconscious mind mentioned, is a suggestion; and the cell intelligence acts on it accordingly. Acting thus, it changes its appearance from youth or maturity to age. The conclusion is that age in its essence is an appearance; but an appearance that is sternly existent. The cell never dies—remember the law. What is true of the cell consciousness as an entity is true of it as an aggregate, and so it follows that the appearance becomes general. This results in that condition of the human body that we call old age.

PSYCHOLOGICAL MOMENTS

In the life of the cell there are moments when it is most susceptible to suggestion. These moments are called psychological moments. I have pointed out the process of cell multiplication or production. It is just at the moment of separation or birth of the new cells that the cell consciousness is most susceptible to suggestion; and

this is the psychological moment in the life of the cell. I assume this to be due to the fact that the fresher, newer consciousness is more plastic to receive impressions at that time.

The great lesson for the student to learn is that there are countless billions of cells being born into his body each day, replacing countless billions that pass out. As these new lives take up their cycle, be assured that the dominant cell consciousness of the ancestor is impressed on the young cell. The impression thus imparted forms part of the new cell's mission; it is its commission to work, as it were. This mission is faithfully and diligently carried out regardless of its nature, until the cell intelligence is impelled in a different direction in accordance with commands from the central Intelligence. The moral is to so control your minds that nothing but proper and constructive impressions are sent to your cell intelligence.

To state the same principle differently to insure clarity, I will put it thus: The law is that every cell reproduces its kind both physically and mentally. Give a direct insistent command, a command that is intensified by feeling, and a generation of the cells act on that command until repealed. If the command is not repealed, cell posterity takes it up and acts in accordance with the impression received from the ancestor, and so on; the ancestor cell handing down the inheritance from generation to generation. Such is the law. How vitally important it becomes that every person should learn to give the right commands to

his cells continuously. Such is one of the aims of this course—teaching a method whereby you can give right commands throughout your life.

DEFINITE INSTANCES OF CELL CONSCIOUSNESS

Much that we have learned of the conscious activities of cell life is gathered by observing the activities of the amoeba. As already stated it is a water organism. Watching its activities in a drop of water under the microscope it has been seen to flee before other amoebae who pursue in schools, much as you see fish doing occasionally. It is, of course, not known whether a game is being played or a tragedy enacted. It may be that the pursued has violated some rule of amoeba conduct and the others are conservators of the law and pursue for the purpose of inflicting dire punishment on the offender. On the other hand it may be that they play a game of amoeba, "Blind Man's Buff." Who knows? The vital point is, that their activities are beyond doubt the activities of intelligence of some kind. Their's is an activity of system—such from observation is the logical deduction to be arrived at.

Another process of the amoeba that indicates intelligence, is that the amoeba is capable of caring for its personal needs. It obviously recognizes food, consuming that which is desired, and rejecting that not desired or that which is unfit. In this respect, it would seem that the amoeba is exercising a degree of intelligence not possessed by some people. The amoeba consumes its food

not by any special organ for that purpose for it has none such. On the other hand the consuming and assimilative process consists in the amoeba wrapping its jelly like form around the particle of food selected and absorbs it into its system.

It seems also to be capable of accommodating itself to conditions, If acetic acid is placed in the water containing the amoeba, it forthwith begins to form around its sensitive body, a shell-like cover as a protection against the acid. If it desires to come to the surface of the water it fills a sack with gas and arises; wishing to lower itself in the water, it deflates the gas bag and sinks of the grosser weight.

From a consideration of the foregoing mentioned actions of the amoeba it would seem to be beyond question that the cell has an Intelligence peculiar to its distinctive organism. Also that it is not dependent on associated organism as an aid to existence—it is a living, intelligent entity, having a definite purpose, probably created with that guiding purpose implanted in its consciousness; and this it holds until altered conditions invite and, in fact, impose change. Finally it goes on to other planes of existence, and in thus pursuing the law of its nature, it differs but little from the Ego with which it has been associated as a member of the human body.

In our school days we were told that our bodies undergo a complete cellular change every seven years. More recent scientific information is to the effect that this renewal of cells takes about

twenty-five months, and still later it was announced that the physical body is completely renewed on an average of every eighteen months. I am more inclined to the latter view. It is, of course, common knowledge that if one cuts the hand, or breaks a leg under ordinary conditions the injuries will be repaired in from a few days to a few weeks depending, of course, on the extent of the injury. This argues for the truth of the statement that billions of cells are being born into the body daily; otherwise repair would be impossible.

RELATION OF CELL HEALTH TO PROGRESS

There is a law by the observance or non-observance of which you determine your future, physically, mentally, morally and financially. That law lies in the absolute control by the Central Intelligence, the Ego—You—of your mentality. On the control of your mind depends your success in any of the departments which I have just mentioned.

In a future lesson you will be shown the relation between mental states called the emotions and the physical body. You will be shown that destructive thoughts, thoughts of disease, depression, anger, fear and the like, break down and destroy the cells of your physical body. The reason lies in the intimate association between the higher and lower phases of mind (Matter, as already stated, is Spirit crystallized). Your higher mode of Mind, the Intellect, is connected with the lower mode—matter—in its cell form by innumerable wires of communication, the nerves. There is not

a point in the entire body that is not so reached. A cambric needle sharpened to the point where the most powerful microscope could not detect its blunt end is not fine enough to enter the flesh at a point where nerves are not. At the terminus of every nerve is a cell, not only that, but the nerve structure itself is composed of nerve cells, cells which are the most sensitive of any known to science. These termini are the receivers of thought and impression, and what is sent out over the communicating lines never falters until its destination is reached. The clearness and speed with which the message is received and transmitted depends on the intensity accompanying its initial impulse. That intensity may and does depend on at least three elements: clearness of thought, power to concentrate on that thought, and—the individual feelings and emotions of the Ego. I will state this somewhat differently; thus: The cell is impressed with the message received in proportion to the intensity of the feelings or emotions attending its sending forth by conscious Mind, or in proportion to the degree of concentration of attention on the thought, feeling or emotion transmitted. I may say further that with the foregoing analysis there should be considered the factor of persistance in a given feeling, emotion, desire or thought. Any mental state, weak or strong, that is sufficiently persistent invariably impresses itself on the cell consciousness.

Now on the other hand, you desire to know what constitutes a command to the cell conscious-

ness. The answer is concentrated thought. A concentrated thought is an impossible thing without being clear and explicit; to suppose otherwise amounts to a contradiction of terms. But note this, please: It does not follow that the thought must be clear from its inception; it may become so by concentration; indeed but few thoughts leap full blown, definite and clear into the consciousness. There is always the misty, hazy, stage attending the evolution of a thought. It may be but momentary, but it exists nevertheless. It is in this way that Feeling may be centered on until it reaches the complex state that we call Emotion. As will be shown you in the lesson on Emotions, a definite idea always accompanies an Emotion. It is this definite idea intensified by the Feeling that affects injuriously or beneficially the cells receiving it. Now do you perceive the great lesson conveyed herein? It is that you should become habitually careful of your thought, your feeling, your emtion. YOU ARE WHAT YOU THINK.

Now may I point out a few things of every day life wherein lie possibilities of trouble for you —both mentally, physically and, for that matter, environmentally. Every one of us like sympathy. But it is the very worst thing you can take into your consciousness, excepting the intense states of destructive Emotions. Let us examine for a bit the effects of sympathy. The first effect of sympathy, is that it induces a state in the individual which is called Self-Pity. Self-Pity is based on the belief that some how or other the individ-

ual is a blind buffet of fate—that he is not one of the chosen ones—that the Supreme Intelligence of the Universe has selected him as a special object of abuse; that by that Supreme Intelligence,—and by the World, he is being treated cruelly and unjustly. This state or condition is most decidedly psychically injurious. If indulged in to any marked degree, physical effects are produced which manifest as neuresthenia, and other complaints some of which concern the digestice organs.

Another effect is that your condition re-acts against others. This you know from your personal experience, to be the case. How often have you been in the company of a friend who consumed a major portion of the time in recounting his woes? What effect did this have on you? Is it not true that you took on the depressed mental state of your friend? Is it not true that your outlook in life was affected by his?

What is termed a high emotional state consists in the Emotions dominating your judgment. When such state exists the action and energy of the cells are most intense. Suppose I illustrate: It is assumed that you are at dinner in company with happy joyous friends and are having a happy, wholesome time. A message is brought to you that some one near and dear has passed away. You at once lose your appetite, the blood recedes from your cheeks and other physical symptoms of deep emotion appear. Now this occurrence makes an impression on you that lasts many, many years.

THE VERY INTENSITY OF THE EMOTION—INDUCED BY THE INFORMATION—HAS CREATED A PSYCHOLOGICAL MOMENT, and the impression thus created remains with you for life.

But bound up in the illustration is a law that can be converted into salutory effects. It is not easy, of course, for one deliberately to change a thought of the nature mentioned into one of beneficial import, but this is one of the lessons to be learned,—indeed it must be learned if the student is to gain mastership of his own being. Now suppose instead of permitting the emotion to work you an injury, you turn it about thus: You think, "Well she was a splendid woman. How happy she must now be!" And so on. Dwell on the good side, refuse absolutely to think of the void that may have come into your life by this occurrence. Thereby you transform the destructive tendency into one of a most beneficial nature. It's worth the while—be assured of that.

Destructive energy is but constructive energy inverted. It is the business of the student under every condition to direct his energy into right channels. One can so habituate himself to doing this that instantly on recognizing a downward tendency he may switch that tendency into the right channel.

Environment is filled with suggestions of downward tendencies. On every hand you see injustice; friends visit you and proceed to tell you just how badly you are looking, advising you to see the

Doctor immediately. The newspapers are filled with patent medicine advertisements which continuously suggest that something is wrong with the physical body. There should be a law against such perversion of the public health-mind! You go out for an afternoon's pleasure. What do you hear? Many, many times, it is gossip, Gossip, GOSSIP! Close you ears to all such. Refuse absolutely to accept as a guest in your consciousness any thought that is inimical to any person,—you gain immeasurably by adopting such rule.

Now in bringing this lesson to a close, I desire to point out just wherein wrong thoughts, wrong emotions, wrong tendencies make against you in the acquirement of your desires—your ambition—your aim in life. Back of every Emotion, Feeling or Thought is contained a corresponding physical impulse. I have shown that all "success is brought about through some form of bodily activity—that all bodily activity is caused, controlled and directed by the mind." This being true, it follows that if one's bodily activity is impaired by wrong thoughts, then one is not doing his most efficient work. But more than this, is the FACT, that one reflects his mental condition upon the surrounding world of vibration. It is a known fact that one's dominant mental attitude can be telepathically communicated and being communicated is interpreted by the recipient. TELEPATHY IS A FACT. And men and women with whom you thus come in contact sense your dominant mental state. It affects them accordingly. If

you are in a condition of despondency, a mental attitude of failure, a forsaken, forlorn sense of being, a nobody-loves-me-and-I-do-not-love-anyone feeling, be assured that, that feeling, sense or attitude will be impressed on the people with whom you come in contact. The law does not vary. What is the result? People begin to avoid you. Subconsciously they are impelled to keep away. It is very probable that not one person in a thousand could definitely state why he is uncomfortable in your presence, but the fact that such is the case is true nevertheless. Your cell consciousness in the aggregate is you. Change your mental attitude. Change your dominant thought. Intensify your constructive tendencies. BE A MASTER OF YOUR MOODS.

PRACTICAL EXERCISES

First: Every morning complete the breathing and physical exercises heretofore prescribed. Likewise the mental exercises.

Second: Stand by the open window, and inhale deeply. Feel the life of Infinite Mind coursing through your veins. See it mentally as a glorious golden light flowing into your being. Throw your shoulders back and lift your chest and affirm. I am master of my moods. I am the directing controlling Intelligence. I refuse to allow any thought of destructive tendency to enter my consciousness. I refuse to be impressed by any such. I immediately transmute the energy contained in such thought or tendency into constructive, life-giving, uplifting, unalloyed good. Repeat

this thought over and over, either audibly, or mentally, feeling the force of the statements, feeling the power which inheres in such a mental attitude.

During the entire day be on the watch for any downward tendencies, instantly correcting the same in line with the principle herein given. Do not indulge in Self-Pity. You are a King; you need no pity, either from yourself or from others. MAKE THIS A REGIME OF YOUR LIFE—MAKE IT HABITUAL. Such an attitude will compensate you in dollars and cents—in improved environment. Such an attitude will draw to you and abundance of kindly disposed friends—business and social. Practice this at least ten minutes daily during the coming week, and after that, hold this attitude of mind every minute of the day as long as you live.

PHYSICAL EXERCISES

These are to be taken while in bed, and before the mental regimes. These are in addition to those heretofore given, and should be practiced every day without fail.

Lie flat on your back with arms outstretched. Now breathe full and deep. While retaining the breath raise the arms, at the same time imagining that you hold in each hand a ten-pound weight. Bring the hands together and touch the imaginary weights. Now lower the hands to the former position. Relax and rest for a moment. Repeat this movement five times. Now stretch the arms parallel with the body, and raise them over and

above the head, then lower to original position. The imaginary weights should always be held in consciousness so that you may feel a sense of resistance. As you raise the arms inhale; as you lower them exhale. Carry in mind the thought that with every movement the blood is coursing through every artery and vein of the body strengthening and invigorating it. Do not neglect the physical exercises.

NERVE ENERGY

(Lesson 5)

There is no more general misunderstanding of any subject in relation to Psycho-snythetics than of nerve energy. It seems to be the general belief that the energy that affords the power with which the body functions, both on the intellectual and the physical planes is drawn from the food eaten by the individual, and from that alone. True it is that much of the energy that enters the body is supplied from that source; this being a fact, the laws pertaining to Physical Essentials as pointed out in the third lesson should be religiously observed. But, as later will be shown, the accumulation of energy, the motive power of the individual, is not derived solely from the food taken into the body.

But let us get back to first principles in order to have a proper conception of this highly desirable force. May I then point out once again that Spirit in its manifold phases is the All. You have been told that Mind is a mode of Spirit. It now remains for me to tell you that Energy also is a Mode of Spirit, and if the student could but analyze energy back to its greatest degrees of refinement he would find that it is Intelligence, as is Mind.

I have pointed out that Spirit is Universal;

likewise that the Mind of the Spirit is Universal. But there is an active phase of the Spirit which is a power that resides in, and is ultimately found to be, the active principle of Mind. Mind and Spirit being Universal, the active principle of Mind must likewise be Universal. It is also true that Energy resides in all form. This is true of the finest particle of matter, as well as of the larger and more stable forms. So it is that the same force which manifests as chemical affinity is the force that expresses as the Power of the Mind and as the Power of the Ego that we name, the Will. The distinction lies in degree and not in kind. It consists in the difference in the degree of activity of the innate principle which in functioning operates the instrument (in which it is) at a greater or less rate of speed; in other words, it is inherent in Energy that it is able to expend just so much of itself as is necessary to activate a phase of mind or a particle or aggregate of matter at greater or less speed, according to the requirements of the particular instrument.

But Nerve Energy is not only the power that accomplishes the effects just mentioned, but there is another phase or manifestation which consists of the phenomena that is called cohesion, chemical affinity and things similar. In line with this principle, it is found that Energy is that which during earth life holds body and soul together. The Energy thus manifested is called Body and Soul attraction.

Nerve Energy is likewise the medium for the

manifestation of mental and physical processes. Man has the power to think, unaccompanied with physical exertion, although when thought processes are put in motion there always attends an impulse toward bodily activity. The power that enables man to operate his mental or thinking machine, that power that enables him to formulate an idea into definite thought, is Nerve Energy. I may flex the muscles of my arm, causing them to contract and relax. This is usually said to be a purely physical movement. But in the mental state that sets in operation the contracing and relaxing muscle there rest a power, and that power is Nerve Energy. Moreover in the ultimate Nerve Energy should be the greatest of all considerations, for it is the Life Force that enables us to exist and function as intelligent human beings. Being the Life Force, it is therefore that which originally built the body; it is that which constantly repairs the body.

From the foregoing it has doubtless been surmised that ultimately Nerve Energy is but another phase of subconscious mind. The conclusion is correct. It will be remembered that in the last lesson I pointed out that the builder of the cell was but a phase of the subconscious mind. It is this phase that I now present. Nerve Energy may with truth be called the Builder.

I have shown that the Energy of the Spirit or Mind is Universal. But it is also individual. I mean to say therefore that Universal Energy becomes Individual Energy by process of concentra-

tion, and to this extent, the process is similar to the creative process described in the first lesson. Nerve Energy therefore is a specialized type of Universal Energy and is concentrated so as to express from the standpoint of the world of form. Nerve Energy is Universal Energy concentrated.

Here is an important point to remember: the individual who learns how to control and direct Universal Energy according to his individual wants, draws from an inexhaustible supply. In just so many words, this means to the individual that he need never become weary; he need never tire of thinking; he need never tire at any useful vocation: PROVIDED, however, that he not only learns how to control and direct Universal Energy, but actually DOES SO.

I stated that Nerve Energy is a specialized or concentrated form of Universal Energy. I have not intended to convey the impression, if such I have done, that Nerve Energy is the only specialized or concentrated form of Universal Energy. For instance, it may well be said that Commercial Electricity is likewise a specialized form of Universal Energy. In this instance, however, man himself has provided the machinery by which this inexhaustible supply of Energy is transformed into uses to meet the needs of the world. Thus, by using one form of energy in his thinking, man succeeded in directing another form, by medium of the dynamo, into channels of commerce and trade.

By the study of commercial electricity, that

phase of energy mechanically controlled and directed as a result of man's genius, we may form some idea, although not altogether adequate, of the nature and processes of Nerve Energy. That we know what it is in the ultimate, we are safe in assuming, for we may arrive at that knowledge by philosophical reasoning. Man knows but little of Spirit. He knows that Spirit expresses in different modes, and that which we do know concerning it, is gathered from experiment and observation. So likewse is that which we know about commercial electricity. Probably the man who knows most about Electricity is Thomas A. Edison, but when asked as to what it was, he answered that he did not know. What is known therefore of Electricity is gathered from observing the results of its action.

We know that when electricity passes over the wires, those wires are charged with life of some kind—assuming, of course, that motion is life. When the electrical current is withdrawn from the wires, we know that life has been withdrawn or at least directed into another channel, and we say the wires are dead. So it is with the nerves of the body, when the nerves are charged with energy we know that they express life; when not so charged we know that there is less life, and when the energy is finally and completely withdrawn from the nerves—from the entire nervous system—we say that the body is dead. Here then we have an analogy: The wires for conducting the electrical current through the body are the nerves of the

body; similarly, the wires of the electrical plant are to it what the nerves are to the body. Let me impress this one vital statement upon your minds as a conclusion of this division of the present lesson: When our nerves are charged with their normal quota of energy, we have life, strength, vitality; when that supply is lessened, then all sorts of deficiencies arise. The body becomes depleted, mental processes (that is the power to think clearly and well) are impaired, digestive organs refuse to do their work properly, the blood grows thin; one is then said to be "run down," and the physician is called. He tells you to go to the mountains or the seashore, for says he, wisely, "You can't stand up under this—you must get strength." Well, he states the truth, but the method for accumulating strength herein described is radically different from the prescription given you by your physician. But of that more hereafter.

GENERATION OF NERVE ENERGY

Nerve Energy is generated in proportion to the individual's observance of two laws: These laws are mental and physical.

Much has been said in the lesson on Physical Essentials concerning eating, drinking, breathing and exercise. Too much has not been said, however. Especially is this true in relation to the subject of accumulating nerve energy. Not only does the food you take into your system produce for you a certain amount of energy, but the meth-

od in which you take the food into the system, as well also as the quantity, has a vital bearing on the conservation of energy. Thus for instance, if you eat a greater quantity of food than is actually needed to replenish the wear and tear of the body brought about in your daily life, you have expended your energy in two ways, thus: You have consumed a certain amount of energy in the process of chewing—rarely if ever is there any waste in chewing the normal quantity of food, the waste occurs when you chew more food than is necessary for your bodily requirements. But a more serious waste, a more serious expenditure occurs in the additional work you have put on your digestive organs to rid the system of the excess load of food.

But to return to the original subject, namely the generation of Nerve Energy by eating. The food you eat contains energy. It is extracted from the food by the digestive organs and the organs of assimilation. The student should observe, however, that there is a distinction between the nourishing properties of the food and the principle of energy behind it. The principle of energy is liberated by the chewing of the food into fine particles. That contained in the food cannot be liberated in any other manner. A word to the wise is sufficient. And therefore it is unnecessary for me to point out why the food should be chewed until every particle is broken up and ground into a mass. Moreover by proper and complete mastication, the food being thus thoroughly mixed

with the saliva it is properly prepared for entry into the stomach. In relation to the energy in food anything less than thorough mastication of the food is apt to be a consumer rather than a conservator of energy. By this is meant that in the event the food is forced into the stomach before it is thoroughly prepared, the result is inevitable—impaired digestion.. It cannot be otherwise, for there are certain chemical properties necessary for thorough digestion that are contained in the saliva which are not found in the juices of the stomach. When these properties are wanting, digestion is not normal. What results? The stomach after a vain endeavor to do the work, more properly done by the teeth and saliva, ejects the load of unprepared food into the smaller intestine. Here nature in a last effort to prepare the food for assimilation commences a process of putrifaction or rotting. This process sets up a distillery in one's body which generates alcohol and this in turn poisons the entire physical body. In an effort to rid itself of this toxin the body consumes a great amount of energy and produces debility; hence it is that one hears so many people say, "I don't know what is the matter with me; almost everything I eat disagrees with me, and I feel so badly all the time." Of course, they do! and they ought to feel badly for violating the laws of health of their physical being. Well, if you would get all the energy possible out of the food you eat, eat that only which is necessary to replenish the waste processes of

the body, and chew what you eat until there is no taste left in it. That is the rule, and a rule which it will well repay you to observe.

Energy is also generated in the system by the water you drink. I need not go into this phase of the subject with any degree of detail for it is an obvious fact. I would now reiterate that which was stated in a former lesson, namely, drink plenty of good pure water—at least two quarts daily, no less quantity will answer the purpose. Then, too, to conserve Nerve Energy, there is the element of breathing. The air you take into your lungs is surcharged with energy. If lung capacity were normally developed in the individual he would be able to exact all needful energy from the air with which to meet the demands of the body, both mental and physical. The moral is to drink in your air by the gallon; and drink it in all day long, just in that manner.

And now I would say to you that exercise has for its end and purpose the proper distribution of energy. I speak of both physical and mental exercise. The methods for physical exercises have been partially outlined and will be given further attention as we proceed with the course. The lessons that follow will take up in detail the exercises of a mental nature which are necessary as an equalizer of Nerve Energy, and need not be specifically mentioned here. Indeed the subject is not such as would admit of exclusive treatment in this one lesson. The principle operates in every field of mentation and will thus be gathered as an

increment as you proceed with your studies.

CONSERVATION OF NERVE ENERGY

The law of conservation of Nerve Energy is the requirement that the individual refrain from uselessly expending it. If the average individual would bear this one requirement in mind, there would be no need for special exercises as a means toward further accumulation. Nature, the bountiful provider would take care that such an one be fully supplied.

This requirement involves every activity of man. Every time one moves his hand, every time he opens and closes his eye; every time he exercises in any manner, energy is required. Every thought that is formulated consumes energy. Every indulgence in a destructive thought or emotion dissipates energy. In the next lesson much will be said of the feelings and emotions. There you will learn how to refrain and from what to refrain. There you will learn that constructive emotions generate energy, while the opposite occurs when you indulge a destructive emotion. It does not follow that every activity of man wrongfully expends energy. On the other hand those activities of body and mind that have for their object definite purpose will generate and conserve energy—although there is expenditure in doing so—and are proper to indulge. It is in the excessive use or abuse of your normal supply that the waste occurs. Anyone of ordinary intelligence knows when such abuse occurs. The student then, should have a care to see that he is at all times living in

strict accord with the law that conserves, the law that permits use, but penalizes abuse.

Another means whereby energy is conserved is concentration. Energy seems to be diffusive; it is like a shower of rain, that is to say that it does not focus to a point. Concentration as here used means to do one thing at a time. Hold the mind to the doing of that one thing. How prone people are as a rule to attempt the doing of two things at once. It is a disastrous habit in which to fall. It expends more than double the normal quota. When things are done singly, and consciously directed, the normal supply only is expended.

Another adjunct for the conservation of energy is balance—mental poise. This when attained puts an end to the worry habit. There is no condition of mind so capable of draining your reserve stock of energy as worry or other habits involving lack of poise. Few indeed are free from such habits. There are, of course, degrees of lack of poise. There are degrees in the worry habit; in the "getting mad," habit; in the despondent habit, and in all others of the pernicious brood. In relation to this method of conserving ones energy, such conservative power is in proportion to poise. On the other hand one wastes his energies in proportion to the degree that he indulges in Energy-wasting states of mind. GET CONTROL OF YOURSELF! BEGIN NOW!

And now let us look at the structure of the instrument by which the energies are received into

the body and distributed to the proper localities. In the physical body there are contained two great nervous systems, namely, the Cerebro-Spinal, and the Sympathetic. The former is composed of the nerves of the Spinal Canal and the Cranial Cavity. The latter is composed of those nerves found in the Thoracic, Abdominal and Pelvic Cavities, and those that reach the Internal Organs.

The Cerebro-Spinal System presides over the voluntary organs of Sensation and Volition; while the Sympathetic System controls the internal organs and the involuntary processes of the physical body, such as digestion, assimilation, growth and the like.

The Cerebro-Spinal System is the special instrument by and over which impulses producing exercise of the five physical senses, are forwarded. This system is that used by the Ego for conscious thought; it is the system by which the Central Consciousness contacts the outer world—the world of form; the world of conscious activity. It may well be likened to a telephone system, with the Cranial Brain as a central station, and the Spinal Cord and nerves of this System, the cables and wires respectively.

The Cranial Brain is a mass of nerve tissue, divided into three parts, namely: The Cerebrum, the Cerebellum, and the Medulla Oblongata. The Cerebrum occupies the upper front, middle and back part of the Cranial Cavity; the Cerebellum, sometimes called "The Little Brain," lies below and to the back of the Cerebrum, while the Me-

dulla Oblongata is below the Cerebellum, and consists of the broadened terminus of the Spinal Cord.

The principle function for the Cerebrum is the manifestation of the intellectual thought processes. On the other hand it is said that the Cerebellum controls the voluntary organs of the body. The Medulla Oblongata together with the Cerebellum are the distributing centers from which the nerves of the Cebro-Spinal System reach special organs of sense, and the thoracic, abdominal and respiratory organs.

The Spinal Column is composed of numerous vertebrae containing a hollow or canal that proceeds through its entire length. Within this canal rests the Spinal Cord and from which at the juncture points of the vertebrae, numerous branches of nerves are sent forth into other parts of the internal organism.

The Sympathetic Nerve System is composed of a double row of ganglia on each side of the spinal column connected together by filaments, and with the Cerebro-Spinal System by sensory and motor nerves. This system is in active control of the involuntary nerves and organs of the body. A part of the Involuntary or Sympathetic System is the Solar Plexus, or what is sometimes called the "Abdominal Brain." This organ is composed of white and gray nerve tissue resembling in shape and color the Cranial Brain. By some it is held that the Solar Plexus is the brain of the Subconscious Mind. Others still hold it to be the storehouse of Memory and of Nerve Energy. As a

matter of fact both theories are correct but the Solar Plexus is not the sole organ for these functions. It shares these with the entire nervous systems including the Cranial Brain. However, the Solar Plexus does store and distribute energy as a specialized organ for that purpose.

The prime essential for the student to note in the study of the two systems of nerves is that they interlock, and interact. Moreover the main branches of the nerves may be called the trunk lines, transporting the energies along their respective courses to the subsidiary lines, of which there are millions—so many in fact that no part of the body is left unsupplied. It therefore follows that if the Nervous Systems are functioning properly and the Central Intelligence is in control, the normal supply of energy should always be present. But in the present day conditions of hurry and worry, rare indeed is the individual who fully measures up to normal requirements. It follows therefore that the task set before the student is to bring himself into normal relations with Universal Energy—the relation whereby his physical organism becomes the inlet, storage battery, and transmuting agency for the Energies necessary to make him a thoroughly efficient individual.

PRACTICAL EXERCISES

In the exercises that follow, the mental attitude of the student is of paramount importance. That attitude should be one of concentrated purpose. When you exercise for the purpose of transmutting Universal Energy into Nerve Energy

consciously maintain a mental attitude of intention so to do. And do likewise in the conservation exercises.

I now enter on the presentation of an exercise for the storing of nerve energy in the human body. This exercise is to be used regularly each day at such time as is most convenient for the student. In the event it is impractical to fix a definite hour each day for this exercise (which is decidedly the better practice as it affords continuity and strengthens the will), at least find sometime during the day to follow the regime:

Secure a quiet room where you will be free from interruption. See to it that the windows are wide open. Lie down on the floor, flat on your back, without pillow or other thing under the head. Let your arms be outstretched sideways from the shoulders with the feet about fourteen inches apart. Have a care that your clothing is not so close fitting as to prevent full abdominal breathing.

Now attain full and complete physical relaxation. Raise the arms and let them fall without muscular restraint—this is to determine whether any muscular contraction exists. Close the eyes and mentally go over the entire body, and see to it that there is no tension of any kind at any point. Relax completely and maintain relaxation throughout the exercise.

Now inhale a full deep breath consuming the equivalent of about six or eight pulse beats. Retain the breath for double the time required for

inhaling; then slowly, and with complete breath-control, exhale, consuming a like time to that required for inhaling. Repeat this exercise four or five times so as to establish the rhythm.

Having established rhythmic breathing close your eyes and picture to yourself a stream of white light flowing into your lungs with the breath. While retaining the breath see this white light storing away in the solar plexus—the solar plexus lies directly against the spinal column, just back of what is generally called the pit of the stomach —knowing that this white light is the Universal Energy that you are taking into your body. As you exhale, visualize the white light spraying from the solar plexus until the spray has covered the entire body. While doing this fix in mind the thought that you are being energized from center to the outer surface of your body; that you are being renewed, strengthened and invigorated.

During the first few days, possibly the first week or ten days, you will have to depend upon your imagination to help you through, but soon there will come a day when you will know that you are taking energy into the body. This knowledge will manifest itself as a galvanic disturbance in the center of the abdomen; you will feel a tingling sensation, which will accompany your thought, first in the abdomen and then througout your entire body. When the exercise is completed, it will leave you so full of life and vigor that you will feel equal to any task or any duty. In ten or twenty minutes' practice of this exercise you

will store in your body an amount of energy equal to that acquired in six hours' sound sleep. It truly is a process for "The renewal of your strength."

In connection with the foregoing mentioned practise, religiously observe all that I have taught you in connection with eating, drinking, breathing and exercise. The process above mentioned was never intended to supplant normal or usual bodily activities.

I now give you a few rules for conserving the energy you have acquired. Make these rules a life habit. It not only means conservation of energy, but the living of the rules makes for you great mental efficiency.

MENTAL REGIMES

(1) Be on the watch that you may control every tendency toward purposeless bodily movements.

By this is meant to suppress those numerous involuntary movements not necessary to the performance of the work in hand. All such movements are energy wasters of the worst kind.

(2) Do one thing at a time. Concentrate your attention on that one thing; if you are at work, work consciously and attentively. If at play, then play. ALWAYS put your mind on what you are doing.

(3) Acquire self-mastery, and know that you have acquired it.

As an aid to this rule a dozen times or more

a day, stop just an instant and summon all the energy and feeling at your command, then put that energy and feeling into an affirmative of power, such for instances as, "I am power. I am strength. I can accomplish this thing to absolute perfection. I have absolute faith and confidence in my ability to accomplish my work." Keep this up indefinitely. You will marvel in a few weeks at your own power for doing what you want to do.

(4) Have a definite life aim.

Nothing else will enable you to concentrate your energies. You must have a purpose in life. It matters but little what that purpose is so long as it is a worthy purpose. It may be purely personal, or it may be altruistic, but have a purpose.

(5) Make others feel that you are worth while.

It is not meant by this that you are to become arrogant. On the other hand you should ever maintain the thought that others are just as good as you are, but that THEY ARE NO BETTER. The way to make others think you are worth while is for you, yourself to KNOW that fact, and see to it that your work builds into the world of externals the visible effects your BEING worth while.

(6) Have faith in yourself.

Not merely intellectual knowledge born of reasoning along the lines of the principles contained in this course; but a faith born of confidence in yourself supported by the emotional energies of

your nature. Feel your Faith. Feel your Confidence. Know that you are a center of operations of Universal Mind which is Unlimited and Unconditioned.

In concluding let me say that these rules should become the law of your life. When they so become you will be transformed into a new world; a world of knowledge and power. Comply with the law, and the results will be in accordance with law.

THE EMOTIONS.

(Lesson 6)

"Man, know thyself." Never before, and never since has there been sounder advice given to man. Especially is this true when looked at from the viewpoint of the practical psychologist. Knowledge of self is a prime essential. Of necessity it precedes obtaining practical results on the plane of the particular. It were foolishness indeed for one to conceive the possibility of influencing the finer forces of nature without first being well grounded in knowledge of his relation to such forces, and a knowledge of such relation has its origin in knowledge of oneself. There is no other way. Hence it is that the study of the Emotions, which constitute a goodly portion of man's mental activities, occupy so vital a place in the study of man.

The average person but inadequately realizes the prominent part taken by the Emotions in the determination of values, and the formation of judgments. It is the exception to the rule, in deciding on a course of conduct, for man to be uninfluenced by the state of his Feelings or Emotions. Usually his conduct is influenced to the point of being dominated by his Emotions, or the less complex state, the Feelings. And this state-

ment applies to the trivial things of life almost to the same degree as it does to matters of larger consequence.

Not infrequently we hear someone say: "I never do this or that, unless I first reason the thing out. If my reason approves, I proceed; if not, I refrain." Usually, the person who so expresses himself, is a great transgressor. Usually such an one likes to hear himself talk, and a person who likes to hear himself talk, usually talks without thinking. If such person would honestly an sincerely analyze his actions, the chances are that he would find his boasted reason to be a servant of the Emotions instead of being the master. We not only act in accordance with our Feelings, but we also think in accordance with them. In a vast majority of instances we busy ourselves in seeking excuses for this or that particular action. We consume but a small portion of our time in looking our conduct boldly in the face with a critical mind to determine whether we have done the proper thing in a given instance. We seek rather to justify our conduct instead of coldly estimating it. Or we seek justification or excuse for doing or saying something which we desire to do or say.

I have said that we are influenced by our Emotions or Feelings. I might better say that we are more often influenced by our Feelings than the more complex state that we name our Emotions. If this be true it is of utmost importance

that we know what our Feelings are. To this end we shall now consider,

THE FEELINGS

What are the Feelings? Every person who has passed the stage of adolesence has a knowledge of Feeling born of personal experience. Everybody knows what a Feeling is; but rare indeed is he who can define it. This is because we know what it is only through having experienced some one or more of its passing states. The converse of the statement is to the effect that if one has never experienced a state of Feeling, he neither knows what it is, nor can he comprehend the nature of it from another's attempted definition. But inasmuch as most men have experienced Feeling at one time or the other in life, I will essay a definition with the hope that it may be understood.

For definition then, I would say that Feeling is a condition of consciousness that is interpreted as a sensation of pain or pleasure.

Now the essential fact of a Feeling is that it is usually, and I may say, always accompanied by a sense of vagueness—a sense of intangibility. One clearly recognizes the sensation, but apparently is wholly unaware of its origin, that is to say, one is unaware of the thing which caused the disturbance of consciousness which expresses as pleasure or pain?

Now in arriving at a solution of the mystery we need not look for the answer in the outward

world, or the world of externals. Its cause and origin are not found therein, but on the contrary are a product of that great subconscious life of which you studied in a former lesson. It has been said that "Feeling has its root in the deeper strata of the soul." The "strata of the soul" referred to is the subconscious mind, and when it seeks to express itself in relation to Feeling, its manifestation, is a vague, indescribable, intangible, uneasy disturbance of consciousness which produces a faintly apprehended feeling of pleasure or pain.

We have seen that it is vague, that it is intangible, that it is an uneasy disturbance of consciousness. Each of these terms preclude the possibility of the manifestation being accompanied by or connected with a definite idea. For a definite idea presupposes the absence of intangibility —one of the elements of feeling. We may say therefore that feeling has not the element of definite idea. It should be noted at this juncture, however, that Feeling may ripen into a complex in which condition the definite idea is present, but of this we will have something to say at a later stage of this lesson.

But I have stated that Feeling is a product of the subconscious life. This being true it follows that it originates in some past experience of the individual, some experience that has been stored away in the subconscious memory which rises to the conscious plane in response to some stimulus calling it forth from its hidden retreat. There

are those who hold that not only do Feelings originate in the past experience of the individual, but that they also may originate in the experiences of the individual's ancestors, and are forwarded on the streams of subconscious life from ages more or less remote. The theory is more or less plausible and supported by experiments of psycho-analysts. Experiments of this nature have frequently demonstrated the absence of any experience related to, or that can form the basis of, the Feeling experienced by the individual undergoing the test. For this reason, if for no other, it may be inferred that Feeling may also have a root in the experiences of ancestors, or, for that matter, of the race.

This is especially true concerning "Feelings which depend upon ideas arising from inheritance, and many of our mental tendencies and ideas have come down to us from the past in this way," says one writer.

Now the stimulus which stirs the subconscious memory—I use the term for the purpose of distinguishing the definite ideas accompanying the conscious apprehension of past experiences—may be from association, or may be from suggestion or from present experiences, which the individual fails to connect with the Feeling, or it may be from a sensation the result of an occurance, or matter of like import. In either instance the point is that the stimulus, whatever it may be, is not usually consciously associated with the Feeling.

Up to this point we have considered Feeling in its simplest phase. But there is a deeper or more significant phase—a complex, if you please, which we call Emotion. Psychologist are not all agreed concerning the distinction between Feeling and Emotion. The better view seems to be, however ,that Emotion is a complex of Feeling, that is to say that it is a complex phase of Feeling.

We note, however, this distinction, that, where Feeling arises from the depths of subconscious life, apparently without any definite stimulus, Emotion, on the other hand, always may be traced to some definite idea or thought which arouses it. That idea may inhere in some present experience, or it may arise from the memory of a past experience stimulated by the process of imagination, or it may be the product of imagination unconnected with present experience or past experience brought to consciousness by the memory. The point to note is that the Emotions are always preceded by a definite idea.

Now let me attempt to present this complex phase of Feeling in somewhat clearer light. I have pointed out that Feeling manifests as a vague indefinite, indefinable disturbance of the consciousness, that gives one the SENSATION of pleasure or pain. In Emotion, on the other hand, is found, Sensation—pleasurable or painful—plus definite idea. So we see that Emotion has at least

two elements, namely, Sensation and Definite Idea.

This analysis is in accordance with the distinction made by a well known psychologist. He says: "Feeling is present in all emotional states. It is a thread on which all other states are strung like beads. When representative ideas appear, the Feeling in combination with them produces Emotion. After the waters of the Missouri combine with the waters of another stream, they receive another name, although they flow on to the Gulf in as great volume as before. Suppose we liken the Feelings due to sensation to the Missouri River; the train of representative ideas to the Mississippi before its junction with the Missouri. Emotion may then be liken to the Mississippi—after Feeling has combined with representative ideas. The Emotional stream will now be broader and deeper than before. This analogy is employed only to make the distinction clearer. The student must remember that mental powers are never actually as distinct as two rivers before their union. The student must beware of thinking that we have done with Feeling when we consider emotion. Just as the waters of the Missouri flow on until they reach the Gulf, so does Feeling run through every emotional state."

I have purposely consumed considerable space in arriving at the nature and origin of Feeling and Emotion, for to know less than what has been here pointed out is to handicap the student seri-

ously in his attempts to control and direct these two elemental forces of his nature. To control, he must be able to recognize the causation; to direct he must understand their nature.

CONSTRUCTIVE AND DESTRUCTIVE EMOTIONS.

People much more readily note the destructive tendencies of men than they do their constructive qualities. As will be pointed out at an appropriate time this readiness is an inverse order of constructive thought. An inverse order of thinking is itself a destructive force that produces a destructive Feeling which eventually ripens into a destructive Emotion. As incidental to the main thought of the present subdivision of the lesson, let me suggest to the student that he be very slow to note other's deficiencies. Of course one cannot always close one's eyes to palpable wrong-doing, but certainly one is not bound thereby to accept the wrongful act as a permanent member of his subconscious family. This, one most assuredly does, if the impression received from the wrongful act is permitted to become intense. May I express it thus: If you were to see a mud puddle in your road, you would no doubt step over or around it, and forthwith forget the incident. If you possessed average intelligence you would not intentionally step in it or wade through it. Now then the wrongful act is the mud-puddle in life's road. You see it; now do that which duty as a good citizen requires of you, and then forget the

thing. Never refer to it—never think about it. LEARN TO FORGET some things in life.

It is sometimes necessary for us to note or become acquainted with the destructive Emotions in order that we may justly value them. Such is the necessity of considering these Emotions in the present course of instructions.

To this should be added: that we also may learn how to free ourselves from the slavery in which state we most assuredly are when we permit such Emotions to control us.

There are two cardinal destructive Emotions, namely, Anger and Fear. There are numerous others which have been given names, but when carefully considered it will be found that these may be classified under one or other of the two mentioned. Such, for instance, as Despair, Despondency, Greed, and the like. Each of these contain some element of Fear and are thus properly classified under that great destructive Emotion. Then again we have such Emotions as Jealousy, Vindictiveness, Hatred and so on. Each of these in turn contains the element of Anger, and are properly classified under that head. I may observe in this connection that certain of the Emotions of less intense degree contain both the element of Fear and Anger; but in such case these emotions may be classified under either head.

FEAR.

There is no more destructive psychological process in all nature than the process of the Emo-

tion of Fear. Its direct effect is paralysis—paralysis of the nerve centers—paralysis of muscles —paralysis of normal functioning of the organs. It is a negative force that arises from within the individual, and in its varied manifestations, except in the more intense degrees, it is sometimes not readily apprehended. Thus, as stated above, the lesser degrees are usually classed as separate and distinct Emotions. To illustrate, the so-called Emotions of Timidity, Anxiety, Misgiving, Bashfulness and so on are rarely ever consciously related to the one great Emotion. Your attention is called to this lack of discernment as an aid to the intelligent application of the remedy for each. This remedy will be shown presently.

It is well for the student to note the direful effect of entertaining Fear. It has been proven by experiment, as well as observation, that the extreme degrees of fear may produce death. The death of the body is not of course always inevitable, even in most intense subjection to Fear, but what happens in some cases is but the completed process that follows surrender to fear, and which in its less intense states produces the primary results in less degree. Thus the primary result is paralysis. And although one does not always realize it, death from paralysis is but the sum total of the death therefrom of a less number of cells of the body, when the less intense degrees only, of Fear are permitted. In other words, Fear always destroys by process of paralysis—the ex-

tent of the destruction depending on the intensity of the Emotion.

It is said that in one of the European countries a convict had been condemned to death. It was desirable to learn the extent of suggestion of death on the mind of the convict. It was arranged therefore on permission of the authorities that the man should be subjected to the experiment. He was told that his execution would be accomplished by letting of blood from one of the arteries of the wrist, which was a painless method of execution.

Accordingly the hour was arranged and the convict was placed blindfolded on the operating table in the prison hospital. The veriest pin prick was made on his wrist, and then warm water permitted to run slowly over the wrist and fall into a receptacle on the floor beside the table.

The man was told that he would gradually feel himself growing weaker from loss of blood and finally he would pass out. And so it proved. The man's pulse became slower and more thready, his respiration became more and more difficult, the blood receded from his cheeks, and finally his voice trailed off into an indistinct murmur, and shortly he was dead.

Now what happened. Simply this, the suggestions which had been made stimulated the fear of death, and that result ensued. Other instances of this character have been noted in sufficient numbers to warrant the conclusion.

Nearly, if not quite, as destructive as fear is the Emotion of Anger. But while paralysis is an effect of fear, the psychological effect of Anger is heat. It amounts to psychological combustion. It consumes; the blood runs hot in the veins, the nerves become tense, control of the intellect is lost, and the individual who indulges in this Emotion becomes temporarily mad. Just that and nothing less. The degree of his madness of course is in proportion to the intensity of his Anger.

As with Fear, so with Anger—it expresses itself in varying degrees, some of which are difficult of apprehension; such, for instance, as pique, rancour, irritation, annoyance, pettishness and the like. But the consuming process noted in the intense degree is likewise present in the less intense degree. And in proportion to the intensity of the degree of Anger, the normal functioning of the body is impeded.

Moreover, the indulgence of any of the destructive Emotion generates in the body a corresponding poison. This has been demonstrated by a long series of experiments carried on under such conditions as to prove the theory. Professor Elmer Gates, of Washington, D. C., has done a vast amount of research work of this nature. He found that to incite the destructive emotions in man resulted in the blood and secretions of the

body becoming infected with a poison which is generated.

A well authenticated case is on record of the death of an infant as a result of the mother's milk being poisoned by her anger. The occurrence is related by Professor Crane. The mother, it seems, was not of an unusually nervous temperament. On one occasion she became violently angered. A short time thereafter she gave her infant her breast. Soon the child was in convulsions, and shortly died. The investigators of the case were unanimous in the opinion that the child's death was produced by poisoned milk of the mother, which poison was generated by her intense anger.

Now, in searching for the active agent that produces the poison in the body as a result of anger or fear, we shall not be forced to look very far. As strange as it may seem, that agent is the subconscious mind. This we know to be the case, for we have found that the subconscious mind expresses all the energy there is. It is the one mind expressing subconsciously—the mind that is the body builder; but, too, it is the destroyer. It has no naturally destructive tendency, and when it generates a poison, or expresses destructively, be assured that its natural bent and inclination has been turned aside by the conscious mind.

The student may experience some difficulty in understanding how a normally good force—a force that normally expresses constructively, can

ever express destructively. I think I may make it plainer by use of an illustration: Suppose we consider a great magnificent passenger locomotive rushing along over a transcontinental line drawing a dozen or so of palatial coaches filled with passengers. As we look at it we think: "What a great instrument of benefit to mankind. How wonderfully well it performs its mission!" But some one has left an open switch. As the engine and train enter the open switch it leaps the track and the coaches are piled high amid the shriek and groans of the injured and dying passengers. Our great magnificent instrument of benefit to mankind has been converted into a machine of destruction. But it was not inherently bad—it was by its nature powerful, and would doubtless have done great service for an indefinite time had not some one blundered. So it is with the subconscious mind; normally it is a powerful force for good, but that force may be used wrongly, and when it is, its power is none the less great. Its nature is to work, and work it will. Herein is a great lesson for each of us to learn.

CONSTRUCTIVE EMOTIONS.

Having now become acquainted with the nature, and results of indulging the destructive emotions, it devolves on me to call to your attention the other side of the picture. It is more agreeable. Just as the subconscious mind acting in response to the destructive suggestions of the Emotions acting through the conscious mind, manu-

facture a poison in the body, so do the constructive Emotions acting on the subconscious mind through conscious suggestions, manufacture body and mind building and stimulating substances. One cannot adopt the Emotions of Happiness, Pleasure, Justice, Peace and the like without receiving great bodily health and mental stimulus. Experiments of just as exacting nature as those used to test the effect of the destructive Emotions has proven the truth of my statement. Moreover the habitual attitude of mind represented by the constructive emotion inevitably draw to you, friends and acquaintances who are in harmony with you, as well also as harmonious and prosperous environment. This law will be fully explained in a subsequent lesson.

TRANSMUTING THE DESTRUCTIVE EMOTIONS.

Everything in nature apparently has an opposite. For practical purposes, we may in this connection accept this appearance as being absolute. However, it is but an appearance, for the so-called opposites are but the opposite pole of one and the same thing. Thus, Fear is but the negative pole of Courage; Anger of Peace.

This being true, it is comparatively easy to understand just how it is that Destructive Energy may be transposed to Constructive Energy. Of course it is a mental process, and the modus operandi consists in constructing an artificial, opposite Emotion, that is to say, to stimulate such op-

posite Emotion until the artificial has actually displaced the undesirable Emotion. Do not under any circumstances attempt to control the destructive emotion by denying its existence. To do so is to store up a destructive force in your subconscious storehouse which will, without fail, at some time or other, break out destructively. The rule—the unvarying rule—is, to transmute, and thus use the energy, and see to it that it is transmuted into a constructive force.

The student must learn the great lesson of self control. This he must do by watching with eagle eye, his every Emotion. Ever be on guard to transmute, when a force should be so dealt with. As an aid to subconscious control of any condition which can arise, the following exercises are given. Do not neglect them. Eventually it will be found that they are of priceless value.

EXERCISE.

Have a definite time each day for practice. Make an appointment with yourself and religiously observe that appointment.

Take your position before a looking glass and look steadily at the reflected image. Look without smiling or changing your countenance from what it would normally be if you were meeting a rank stranger for the first time. Gaze at the stranger steadily, do not speak. Now draw your brows down in a frown. Contort your face into

anger, and feel your anger. Imagine the stranger to have offered you a gross affront. Keep at it until you are furiously angered.

Now change your facial expression; relax your features and smile. Feel the emotion of pleasure at meeting the other. Tell yourself that he isn't such a bad fellow after all. Fill yourself with pleasure at being thrown with him. Think these things out just as definitely as you can; but in both exercises put the force of feeling behind what is done. And one caution: DO NOT UNDER ANY CIRCUMSTANCES leave the practice until you have converted the anger into absolute pleasure. Practice this for ten minutes each day for the next seven days. Other exercise of similar nature will be given you in subsequent lessons.

PHYSICAL EXERCISE.

These are to be used in connection with those last given you, and are not intended to supersede them.

Lie on the back with pillow under the shoulders. Now raise and lower the head five times. Now turn on the side, pillow under the shoulder raise and lower the head sidewise five times; now the other side, raise and lower the head five times. Remove the pillow.

At the conclusion breathe deeply for five or more times, as heretofore instructed.

Now lie flat on your back, and get your feet under the foot railing or adopt some other device to hold your feet down. Now bring yourself to a

sitting posture, then recline. Do this three or more times only as a beginning, increasing the number each day. This exercise strengthens the muscles of the abdomen and back. It is of great value.

THE DYNAMIC WILL

(LESSON 7)

The will is usually deemed to be a faculty, but there are those who make greater claims for it. Some there are who hold that the Will is the Self. This view would seem to be supported both by reason and analysis. Thus, there is no other power of choice; there is no interior mind separate and distinct from that which wills, whose function it is to determine on a course of action or refrain from a course of action. If I elect to do a certain thing, then what is it that determines what I shall do? It is the will. And is that determining principle a faculty of my personality, or is it the Central Intelligence itself, that determines?

The discussion may be considered of no moment. However, from the viewpoint of a Psychosynthesist, a correct solution of the problem is of importance. Decision of the point is to determine whether the Central Intelligence uses an instrument similarly as it does the mind, when the Will becomes active, or whether the determining principle is likewise the acting principle. It is a matter of proper classification of the power of mind.

One undertakes to do, or to refrain from doing, a certain thing. In accordance with that un-

dertaking such an one says, "I shall do," or "I shall not do this thing." Whereupon the action decided upon is performed, or not performed, as the case may be. Now who acts? The same Intelligence that decided what course of action to follow. I therefore conclude that the will is the Ego expressing itself in one of its manifold phases.

In line with this conclusion, I present here a few definitions of the Will. These embody the conception of noted psychologists; such constitutes the idea of the Will held by these psychologists. "The will is the way a person has of being and doing, by which itself and the body in which it dwells are directed." Again, "It is not the will that wills any more than it is the perceptive powers that perceive, or the faculty of imagination that pictures mental images," says Frank Channing Haddock. "The will is the soul itself exercising self direction." Says another, "The will is the power of self direction." As a basis therefore for that which follows I assert that the Will is the Ego directing its own action.

The will holds an important place in the study of Psycho-synthetics. Of such paramount importance is it that there should be no mistake concerning its place and function.

Much is said of the Power of the Will. The term is not inappropriate, provided that the user knows the nature of that power. If he does not, the probabilities are that he ascribes to the Will

the creative power. Such indeed is an erroneous conception of the functions of this phase of individual life and activity.

There exists no doubt in my mind but what the Will has what may be termed temporary creative power. The intensified Will can produce certain outward results. Moreover the continued intensified Will can maintain those results just so long as the intense state continues. But when the Will becomes less intense, when the Will expressing from the standpoint of individual power is withdrawn, then the combinations produced thereby will resume their former state—that is to say, that the formed combinations will fly to pieces so far as the particular individual is concerned.

This is due to the fact that Will expressing as an individual force, soon exhausts itself, and must be replenished. It is due to lack of recognition by the individual of the origin of all power—of all energy. It is a mistaken concept, that concept which accepts the formed world (I use the term in the restricted sense as including the appearance in our personal world of the things we desire) as being the product of individual energy. One of the first precepts laid down in this course is that man is an expression of Universal Mind or Spirit; and that when he forgets this important fact, then he creates personal limitations. For to forget his divine origin, and the sustaining principle of his being is to conceive

himself as being the originator of the creative power. Man is not now, he never has been, and he never will be the creator, nor the power which produces results. He is a transformer—he is a formative factor, the dominant formative factor so far as his individual world is concerned, but he is not the power that produces his environment. His is the function of combining. His is the office of directing energy and power, but he does not create that power. Let there be no mistake in this. I will state the matter differently. The mind of man acting in response to the will forms a channel for conducting the energy which creates the desired state, condition or object. And in this relation such is his sole function. True it is that man determines what shall be, relatively to his own affairs. Such is a proper function. And the determination of what shall be, the act of holding his mind thereon, and thus forming a channel through which Universal Energy flows, inevitably produces results.

What has been said here is amplified by physical scientists. Never is it said that an engineer by his machines creates energy. On the other hand, the engineer always speaks of transforming energy from one form into another. Physical scientists recognize this conception on a Universal scale. It is never thought that the dynamo with its system of wirings, and the operation thereof, create energy. The dynamo is a mechanical contrivance whereby the energy called electricity is

made to focus—to be directed along the lines of pre-determined purposes.

What is true of physical science is true of mental science. As a matter of fact all appliances of the physical world are rebirths of its prototype theretofore created in the mental world. Every formed thing in the external had its complete counterpart in the mental before it was produced in the physical. But mark you this, that the energy, the power back of the creation, the creative power itself, was not the individual mind. It was the Universal Mind acting through the individual Mind.

The individual mind of man provides conditions by which the unlimited supply of universal energy may express its creative power. Desire in man is the universal urge for expression on an individual scale. Such desire calls for and requires right conditions in which to express. Man provides those conditions if he would accomplish that to which his desires point; if he fails to provide those conditions then he fails to realize his desires.

I will illustrate the proper office of the will by likening it to the barrel of a cannon. The cannon barrel is not the power that impels the load of shot and shell. Neither is the mechanism with which this implement of war is operated. All that is performed by the barrel of the cannon is to direct the course of the shot and shell discharged at the target. In a sense it is a moulder

of the course taken by the load. So it is with the individual's will. First desire springs forth; the judgment tests that desire—I would say that it should test that desire—to determine whether it shall be acted on or disregarded. Then the will steps in and either acts affirmatively or negatively. If the former, a mould is formed for conducting the energies toward the future external manifestation. The imaging faculty of the individual is the immediate instrument used by the will with which to form the mould. The imaging faculty the student recognizes as man's imagination. This leads us to consider the importance of training the imagination; this will be discussed later.

I have stated that "It is in man's power to become what he wants to become; to have what he wants to have." What has been said to you in explaining the office and function of the will leads us to a most weighty conclusion. It is this: If the function of the will is to direct Universal Energy along the lines and into the channels that the individual may desire, it follows that the Will is directing a power that knows no limits—that is inexhaustible. In short, the individual has at his command unlimited resources. It will be recalled that in the earlier lessons of this course it was shown that Universal Mind is subconscious Mind. It will also be remembered that the law of the subconscious mind is suggestion. This being true it follows that when the individual's imaging faculty has commenced its allotted task, that of

providing a channel for Universal Energy, the means of directing that energy is suggestion for Energy is but another phase of Subconscious Mind.

But to direct the inflow of energy, to control this unlimited power, the imagination must be constant. To use a phrase of common parlance, "one cannot change his mind too often." Therefore it is of vital importance first to decide on what is wanted. What shall I do? What shall I be? These are two questions that every student should ask himself at the commencement of his work as a Psycho-synthesist. Having decided these questions, let him not vary, if he would achieve. Hold your imagination in line, that there may be a centralization of the energy flowing through you.

Let no one say that I teach a belief that one may pick dollars out of the clear sky. Natural laws have been established, and one of those laws is that things external are produced by physical means. But that physical means is sustained and supported by mind, and mind in action consists in a rate of vibration which is set up in the all pervasive ethers. Vibratory activity is thus communicated to other minds and finds lodgment in those mind that are attuned to the vibratory rate. Being attuned means that the recipient interprets the received impression in accordance with the thought of the sender. Not consciously always, but as an imprssion and the impression is acted

on. In this way thoughts of success bring opportunities which otherwise would not present themselves. When the opportunity is thus presented, it is the business of the student to grasp that opportunity, concentrate his energies thereon as a step toward, or as a fulfillment of his desires. Your imagination when held on the subject of your desires is the form or mold through which the inflow of energy sets up the vibration I have just spoken of. Therefore the more persistently you hold that imagined form in mind, the greater does energy work therein; the greater the energy, the sooner the realization of your desire.

In the us of the term, "the will directs the inflow of energy," nothing more is meant than that a condition is produced through which the energy flows. The will is no more capable of directing the energy to flow than it is of creating the power behind that flow. This is a close point, but should be thoroughly understood.

The purpose of Universal Intelligence is to express itself on the plane of the particular. Such is its tendency. This expression of itself is an expression of development and growth of the individual, and involves every condition, every possession that the individual desires as necessary to his happiness. Therefore Universal Intelligence desires the individual to be happy. It follows that if your desire is for riches, then riches you may have. If your desire is for knowledge and wisdom, then that you may have. If your de-

sire is for love, love will come to you. But beware of desire that involves the loss of either of these things by some one else, to supply your desire. To want anything at the expense of some one else is to invert the law. To invert the law is to proceed against it, and when this is done you are setting your Individual Will against the Universal Will. And Universal Will is the one power, the only power. What results? You and your desires are crushed. On the other hand be assured that your desires may be met when you realize that potentially they exist for you without loss to another.

But to get back to the first thought: If the purpose of Universal Mind is to express on the plane of the particular in such manner as to produce individual happiness, and that Mind is all the power there is, all the energy there is, it follows that if conditions are propitious it directs all its power, all its energy into those channels provided by the individual to complete and carry on its purpose. The one thing and the one thing only that is required are proper conditions. Those conditions are provided by the individual in the use of his Will.

But while Universal Energy flows through the channel thus provided, it does not follow that it is not the energy that activates the will. On the other hand, the power to form a matrix which inheres in the will, through which Universal Mind may function, is likewise provided by and is Universal Energy. It is a matter of recognizing this fact that in reality constitutes the power

of the will. Moreover realizing such fact is a recognition that you have—that you ARE—unlimited will.

Having come thus far, there remains, the training necessary to enable us to enter into a perfect realization of the limitless Will. When this realization is had, the Will focuses itself on desire, the Universal Energy provides the other phase of power, and our desire exernalizes. But bear in mind that until you have this realization you use the will inefficiently. In other words, you do not hold the imagination in place; and holding the imagination in place, we have found, is a prerequisite toward achievement.

Before taking up this division of the lesson, however, I wish first to direct your attention to the close relation existing between the function of the will and concentration. If you have followed closely what has been said concerning the function of the will, you will have observed that this function involves mental concentration. For to hold the imagination in place is to focus the attention. We shall find in the lesson on mental concentration that to focus the attention is to mentally concentrate. But one cannot concentrate the attention unless he has developed his will power. It follows therefore that to concentrate mentally or physically is to express oneself as active will. Moreover the will is the foundation for every element of success, be that success on the plane of knowledge, wisdom, possessions, friends

or love. Not one thing in all the Universe can come to you except through the channels formed by the will.

This statement applies to failures as it does to successes. Man's will is of Divine Origin. It cannot remain inactive. It either forms channels for progression or it forms channels for retrogression. Those of the latter are more numerous than the former, and are due to the scattering of one's forces. While this is true nevertheless the will is responsible for their formation. Make it your life habit to concentrate your desires so that but one channel may be formed.

TRAINING THE WILL

As I have pointed out the training of the will is largely a matter of training in realization. One's realization becomes more thorough, in proportion as one has opportunity to note results. In this course will development starts with simple things, hence it is that one's observation will first be centered on things of less importance in his life. But it should not be thought that because simple things first occupy the attention, the net benefit derived is likewise comparatively unimportant. One learns to control and direct the larger and more important things of life in proportion as he is qualified. He cannot become qualified except as he has mastered the smaller things. The successful life advances. Great men come to their greatness gradually, and only as

they have traveled the path that leads from insignificance.

Preceding the work of practice should be to secure or establish the right mental attitude. Generally speaking that atitude is belief in your powers to achieve. But your belief must include a recognition of Universal Intelligence as expressing, through you, the individual. That is to say, that you must see in yourself and in your individual effort the work of Universal Intelligence expressing on the plane of the concrete. Get this concept well in mind—make it a habitual state of the mind. A concept short of this is to lay the foundation for future loss of that which you have labored so hard to produce. Affirm to yourself a dozen times a day that you are transforming Universal Energy into your needs.

Herein consists the importance of practicing the exercises given in the fifth lesson for the accumulation of energy. See to it each day that you supply your needs fully in accordance with the method given. If you fail in this you become a great loser, for an accumulation of great energy composes the base on which the superstructure is to be erected. Failure to so accumulate is decidedly the "building of your house upon the sands."

Another habit the student should acquire in his dealings with Universal Intelligence as such, in the furtherance of his desire is that of resolutely setting aside questionings of the specific means to be employed to produce the condition or

thing desired. That is to question what means the Universal Intelligence will employ to bring the desire to pass. Be assured that Universal Intelligence is fully equipped, and is possessed of knowledge far supassing all individual knowledge of the subject.

That the Universal Intelligence is more able to work out details of production than are you is not the sole consideration for refraining from mentally questioning the source of such means. If the student indulges in such questionings they are bound to produce doubts in his mind, and once to formulate doubt is to erect a barrier in his mental mold which stems the inflowing tide of Intelligent Energy.

I will state it differently: Suppose you desire to accumulate $50,000. The first step in accordance with the principles laid down is to determine that you will accumulate that amount of money, then you form your mental picture. You see this picture in a variety of forms. But soon you permit your mental activities to take a turn; you side-track the main issue, so to speak, and begin to wonder just what means will be used to produce the money for you. From this state it is but a step to doubting the ultimate result. You say something like this to yourself: "I wonder if I had not better ask Mr. —— about this matter." Then you thing: "Oh, pshaw, there's nothing to it," and so on. This attitude of mind is very different from that which enables you to decide upon some method of producing that fifty thousand

dollars. Such in effect is the formation of a new mold as it were to be used by Universal Intelligence. The point is to make up your mind and when that is done, stick to it. The Great Intelligence will provide methods whereby you may realize your desires. Your job is to seize hold of those methods when presented, and by calling to your aid the inexhaustible supply of Universal Energy, make the most of them.

Now do not misunderstand me. I am not advising lack of preparation. I am advising just to the contrary. The vital point is to make up your mind as to what you want, and then bend every energy to its accomplishment. Preparation is a step in the centralizing process which makes use of the inflowing Energy. It is a step toward realization. Fail not in thorough preparation.

I have stated that you must believe in yourself. You must have faith. Not a mere blind faith, but a faith that is based on knowledge of the law. But "Faith without works is dead." So your faith must be sustained by your works. Let me make you this definite promise, that Faith, with works, will produce for you your desires. There is but one proviso, namely, that faith based on the knowledge of law, a faith that is unconquerable shall be accompanied with abundance of works.

In line with the stated principle comes now the consideration of objective. What is it that you want? What is it that you desire to become?

These two questions must be answered once for all. Perhaps I should qualify somewhat. If by chance it should so happen that you choose unwisely do not hesitate to change. But in changing have nothing to do with regret for your error. Regrets will not help you to rectify your error. Moreover thereby you dissipate and waste energy needed for the new matrix which you are building. Be certain, however, before changing that you have made a wrong choice. Do not be everlastingly making a change. There will be setbacks in your life work. The journey will not always lead you beside the "still waters and the pastures green." Test your desires by your judgment and reason; resort to the pragmatic method hereinbefore set out. If after thorough analysis of the situation you are in doubt, work along your chosen lines until you are convinced of your error.

"Hitch your wagon to a star." I may be pardoned for utilizing the noted quotation, for it is peculiarly appropriate to the principle under consideration. I am saying to you that in determining "what it is you want or what it is you desire to become," aim high. Do not fear that your desires may be inordinate. The Master Jesus is your authority for aiming high. He said: "It is your Father's good pleasure to give you the Kingdom." It is a known fact that you cannot hope to gain more than you expect. By setting your aim at low level you create limited success for yourself. "As a man thinketh in his heart so is he." Never were truer words spoken than these.

Be brave—be courageous. "Faint heart never won Fair Lady." Why shouldn't you be brave? The power of Infinite Intelligence is behind you. All power for achievement is at your command. All the courage there is, centers in you. If you would encase yourself in an impregnable armor, train yourself into habitual courage, high aim, and form an indomitable purpose. If any one tells you that men are worms of the dust, answer him that he should be in the state institution for the insane. You are an heir to a Kingdom, and worms do not rule the kind of Kingdom that you shall inherit.

What has been said under the head of training the will is laid down as mental regimes of thoughts, to be dwelt upon until they become habits of mind. A half hour's daily exercise is insufficient to correct the subconscious training along lines of erroneous belief which has consumed years to establish. But you must have specific and definite will training and will-developing exercises. These must be practiced daily, consciously, conscientiously and persistently. You want to develop a will capable of holding the matrix or form through which Universal Energy is to produce your desires. The training of the will through use of exercise results in development of that power just as physical exercise develops your muscles. They become powerful by the use of exercise. So does the will. You therefore cannot afford to neglct these exercises.

PRACTICAL EXERCISES

(1) Every morning, after completing the physical exercises heretofore given and those which are herein later stated, be seated in a straight chair. Sit upright; do not slouch. Now raise the right arm sideways, and extend the first or index finger; the palms of the hand downward. Look at the finger nail quietly, and steadily for one minute to observe any trembling. If any is discovered, by an effort of the will, seek to control it. Continue this practice every morning until you have attained a maximum of five minutes for holding the hand and finger extended, then continue each morning thereafter for the rest of this course. In other words, consume five minutes of your time each morning during the remainder of the course of training in detecting just what control you have of your nerves.

(2) Sit with hands folded in the lap or in convenient easy position for five minutes; next morning for ten minutes; next morning for fifteen minutes. Work at this practice until you have gotten absolute control of every involuntary movement of the body. When you have arrived at this stage this exercise may be discontinued.

(3) Retain your erect sitting position, but without physical strain; close your eyes, and imagine the picture of just what you want to be. See the picture in all its details, and see it as a present reality. Go about this slowly, and see the details of your picture before you try to form

it as a completed picture. But try to complete the picture each time you practice. Having completed the picture assert to yourself that "this condition exists now; that it is in existence mentally and that according to the law of growth it will externalize in good time." While you are building your picture into existence throw into it the feeling of desire; think to yourself just what it means to you to have that particular thing, or to be that particular person. Having created the desire as an accompaniment of your mental picture, say to yourself: This thing is good for me, and Universal Intelligence is now forming it in my personal world.

Do not hurry, and take at least fifteen minutes each morning for this exercise. But after having completed the exercise, dismiss it from your mind during the rest of the day. Remember, the mental picture that the imagination has formed is a mold and the Intelligent Universal Energy will not desist until that mold is materialized into your personal world. Your job is not to interfere with the work of Universal Enerby; your job is to maintain the picture in mind, and that is what you do by practice of the morning exercise.

PHYSICAL EXERCISE.

This exercise is for the purpose of causing the neck and facial muscles and tissues to fill out and resume their youthful, healthy appearance.

Practice faithfully, and you will marvel at the results.

Throw the head back as far as possible, and a little to the right. Now with the ball of the hand commence a rotary movement over the right side of the neck until its entire surface has been covered; now treat the left side in similar manner.

Assume a natural position of the head and neck, then commence the rotary movement over the angle of the jaw and chin. Now turn the corners of your mouth upward into a smile so that the flesh will bunch under the eyes and treat similarly. Do likewise to the temples and the forehead.

Continue these motions some twenty or more times at each locality, always preventing the skin from slipping under the hand. The purpose is to massage the muscles and tissues beneath the skin and not the skin alone.

If you would avoid wrinkles and sagging skin continue the practice through life.

MENTAL CONCENTRATION

(LESSON 8)

Heretofore our studies have been largely confined to the acquirement of knowledge of the human organism as an instrument of expression. With slight exceptions, there has been no attempt to point out methods for constructive mental work. It is true, of course, that all exercises, both mental and physical, heretofore given involve constructive principles, principles by the practice of which the student may evolve to great personal and individual efficiency. But with the present lesson, the student enters on a study of principles and methods whereby in the practice of which he can build greater mental ability and if desired a different environment. But study alone will never produce the desired results. I therefore emphasize the necessity of practice, but practice based on a thorough understanding of principles stated.

Mental concentration is the method which, if used, will bring about those results which are most intensely desired. Not only is it the method, but its practice is mandatory if one is to achieve his desire. This being true, it follows that the individual must first know what mental concentration is, and also how it is brought about.

Mental concentration has been defined and am-

plified numerous times by those qualified to do so, but a defect existing in many attempts at definition and of many amplifications lies in the semi-mysterious attitude of mind which clothes such methods. But there is no mystery connected with the art of mental concentration. It cannot be said, however, that it is easy of accomplishment, but as a ray of encouragement let me add that the first stage of concentration, which consists of slowing down the mental processes, and for that matter the bodily activities, is by far the most difficult to achieve; after such stage has been passed the way becomes less arduous. And right here lies a danger which should be noted and carefully avoided. It is that as mental concentration becomes less difficult, there arises a tendency toward lax methods, and an inclination to neglect the prescribed training. Be assured that facility of accomplishment does not always indicate the right method, or the correct road to the goal. As an instance of this I call your attention to the ease with which one adopts and pursues destructive tendencies. To illustrate, for the average person, it is easier to worry than to maintain his poise; it is easier to become angry than it is to control one's self. Likewise, it is easier to "loaf" than it is to work. It is easier for the student to refrain from following the regime set out in these lessons and practice the exercises than it is to follow them faithfully. These then compose some needs which should be thought about earnestly and analyzed carefully, followed

by all the determination of your will that you are capable of calling into play to beat down such barriers to your success.

The results accruing from conscious and persistent observance of the principles outlined and the practice of the exercises prescribed will work for the student a most marvelous reformation in his mental and physical structure. This is but another way of stating that success is assured when mental concentration is thoroughly mastered. At this point let me say that individual success depends largely on one's ability to control destructive thoughts, and to concentrate upon and receive good thoughts. There is a scientific reason for this. Man is a product of his own thoughts, and likewise is his environment, be it favorable or unfavorable. In body and circumstance he is the net result of the character of his predominate thoughts. It follows, therefore, if the student is to make the most of this course of study that he should at once form the habit of holding in mind, that is to say of formulating and retaining, thoughts of ethical, social **and** business value.

Man is a most wonderful instrument. So few people realize that he is an expression of the Divine mind; that he is a concentration of Universal mental processes, but such indeed is the case. While his Divine origin cannot logically be questioned, it does not follow that he expresses mentally and physically, the perfection of the Divine Author of his Being. On the contrary, the aver-

age individual expresses defects and limitations entirely too numerous to classify. Our conclusion, therefore, is that to attain toward his highest concept of the perfect life or of perfect living, man must train on all planes of his Belng. The necessary training consists in developing the power of mental and physical concentration. Pygmies in stature may be giants in intellect, and giants in stature may be pygmies in intellect. It is a matter of training.

So often it is said that "I have lost my opportunity" or "That I have no talent, and therefore, I am doomed to a mediocre place in life." Such expressions, if used by students of this course, are entirely unworthy and moreover do not exist in fact. Every one's life is filled with opportunity. Usually one man's failure is another man's opportunity. If one will look about himself a bit, he will have no occasion to lament that he is not a success because there are no failures, and therefore he has no opportunity. However, the guiding star of conduct in all man's activities should be the building of success by co-operation with others and not on the ashes of some one else's failure, and moreover because one is mentally, morally and physically fit to use his success.

Man is his own architect. He likewise is his own builder. He may become that which he desires to be, he may have that which he desires to have. He has the power of choice. His opportunities have not all been lost, for he may create his opportunities.

The able man, the efficient woman, the men and women who lead the social, business or professional world are invariably sought after; but their position as leaders, each created for himself. Individual effort wins the day. And so it is in this course of instructions. These lessons may inspire, but inspiration without effort, without individual work counts for nothing. Concentrated purpose, however, inevitably links the student to the great invisible forces that attracts that which is desired.

CONCENTRATION, WHAT IT IS

We may arrive at the nature of concentration by considering for a moment that which it is not. Pursuant therefore to this method, we find that concentration does not consist of vacantly staring at any object. Nor is mental concentration revery. Revery is the uncontrolled negative state of mind, that permits promiscuous thoughts to enter the consciousness. Concentration is not inactivity. I would distinguish between the quiescent condition of the physical body with one's mind, both central and atomic focused on the mark indicated by the Central Intelligence, and that state of inactivity which consists of "doing nothing," either mentally or physically. The former state is potentially a centering of all power, the latter is purely a negative condition and precludes the possibility of instantly controlling any sense impression that may come to one. The latter condition then is not in any sense one of concentration.

What has been said in reference to physical inactivity applies to mental inactivity. Such condition is very closely related to revery.

Now having for the time being considered the nature of certain states which do not constitute mental concentration it is appropriate that we consider the positive or affirmative factor which is present at all times when one mentally concentrates.

I shall essay a definition suitable to mental concentration as used in this lesson; MENTAL CONCENTRATION consists in focusing the mind until all one's faculties absorb or consider the subject of attention in its various phases. It is the power to focus one's mind on any subject that is deemed worthy thereof. A good illustration of what is meant by focusing one's mind is found in the use of the sun glass. This glass may be so held as to gather the rays of the sun to a point and centralize them on an object until that object breaks into flame. This, very aptly illustrates what is mean by concentration and likewise indicates the power resulting from concentration.

Now one cannot concentrate his mental energy unless he has developed the power of self-control; the control and direction of his thoughts, desires, inclinations or emotions. A very wise man said words to this effect: "He who controls himself is greater than he who rules a city." The man who made this statement was talking about the power of concentration. Everyone must first learn self-control before he becomes an able con-

centrator. The first lesson for the student to learn is the lesson of self-control. It is unnecessary to amplify my meaning. I may say, however, that mental concentration means a centralization or focusing of all the energies of the mind and body in line with the individual's attention. Lack of self-control means a dissipation or scattering of the energies, and therefore it will prevent the centralization of the energies necessary to focus the mind.

At this time it is appropriate to suggest to you certain rules of conduct which should dominate your every-day life. These rules are in exact accord with the principles of self-control. Their moulding into a habit is equal to gathering the scattered ends of your energies and thus focusing the unlimited Universal power with which you accomplish things. You will recall that in lesson five nerve energy was defined to be concentrated Universal energy. Nerve energy is concentrated Universal energy in the sense that, that Energy is focused in an individual. It doesn't follow that the energy so focused may not be scattered, dissipated or diffused by such individual. It is a part of the individual's work to constitute himself the sun glass which directs the rays of Universal energy to the subject of attention. This cannot be done when lack of poise is permitted. Thus, therefore, I may assert the necessity of making habitual the following regime:

As a prelude to your day's work take conscious thought of your intentions during the entire day.

Maintain a calm attitude of mind in all your dealings, be those dealings with other persons or dealings with your personal tasks. I mean to say that you should at all times have absolute and complete control of yourself. If another should do or say something to vex you, instantly recognize the effect upon yourself and transform the impulse to retort into a feeling of perfect poise.

(2) Be absolutely deliberate in performing your work; be calm, be CONSCIOUSLY attentive to the work in hand. This statement almost explains itself. In so many words, it means that you should think about what you are doing, and that you should keep your mind on your work. Be deliberate, not necessarily slow, but deliberate in the sense of refusing to work automatically. Nor does this mean that the multitude of details connected with every undertaking should be preceded by detail thought thereof, but rather that the work as a totality has your fixed attention so that when any particular detail requires special attention such may be given it.

(3) Never permit yourself in your work or in coming into contact with other people to become excited or irritated. Not only does becoming excited or irritated dissipate your energy, but the effects therefrom are most injurious environmentally; an irritated or excitable person communicates his mental state to other people, although not in the immediate presence of such persons. His mental attitude is impressed upon the all pervasive

primordial ether, which ether existing universally and permeating all persons and all things, is a medium of communication for thoughts, emotions, feelings and impressions. You will readily see, therefore, that one's mental attitude or mental demeanor invariably reaches other people and affects such other people in proportion to the degree of positivity, which they express. Thus, if a person is a positive, dominate, constructive individual, injurious impressions will not affect him. At the same time the law is such that he is repelled from the excitable or irritable individual. The converse of the statement, of course, is true that the self-poised individual attracts friends, loved ones, and desirable environment. The lesson to be learned therefore is, habitually maintain your poise, never become vexed or excited; day in and day out during life control yourself. Moveover, one cannot maintain his poise without developing Mental Concentration.

Every neuron in the gray matter of the brain is a psychic center for thought action. It continuously pulsates with life and action. If kept in control by conscious direction by the central intelligence, it generates magnetism and health. If not kept in control, the opposite conditions arise. Concentrated thought or Mental Concentration focuses the energies contained in these psychic centers, centralizes them as intelligences and directs them on the subject of attention; thus the life and action manifesting in the neuron are controlled.

ATTENTION, THE BEGINNING OF MENTAL CONCENTRATION

One's attention to a subject is the beginning and the end of Mental Concentration. It matters not what nature the subject of thought may be, nor whether one examines the subject inwardly or outwardly, as the beginning or the end, from center to circumference or vice versa. If the student will enalyze the statement herein made and carefully observe his thought processes, he will find that attention to the subject in hand is the prime factor. Moreover, attention is progressive; for instance one cannot fix his attention on one part or division of the subject and continue mental concentration without progressively maintaining his attention as he passes from phase to phase of the subject matter.

Occupying as it does such a vital place in the economy of mental concentration, it is mandatory that we should know of what attention consists. As a rule technical definitions are not favored in this course, but sometimes they advance the understanding of a subject as well or better than an illustration. Therefore, I shall define the word attention: Attention is the faculty of conscious concentration of the mind on a subject, for the purpose of acquiring definite knowledge concerning its nature; that is to say, to concentrate one's mind on a subject is to learn everything about it. An analysis of this definition discloses the fact that attention is the conscious concentration of the mind. This therefore implies that the atten-

tion is being used by the individual at a time and under conditions by which the user knows that he knows; in other words, he is consciously aware of his mental activity, and its attending conscious acquirement of knowledge concerning the subject.

PROPER ATTENTION IMPOSSIBLE WITHOUT ASSOCIATION

Attention and association are eternally linked together. By this is meant that when attention is active, it becomes so only by taking note of the many circumstances and conditions which surround the object of attention. To this should of course be added the necessity of noticing or observing the relation of the parts to the whole.

Association as a correlative of attention finds its basis in eternal law. That law is that no idea stands alone. There are no isolated facts either existing in the mind or in the world of form. Every idea, every form, has a definite relation to some other idea, or to some other form.

When we take up the study of memory it will be shown that this law is the very basis of that which is called memory—to be more accurate, I would state that the association of things and ideas afford the basis of perfect recollective ability.

While it is true that no idea stands alone, it is likewise true that ideas are grouped; and while the ideas which form the group may not be directly associated with a remote idea, still the group of which it is a member may be associated

with another group which in turn contains the remote idea.

In this way every idea, and every thing in the world of form, from the sands on the beach to human being, is associated. In this way everything that is, is related.

Now it is the apprehending of the various relations of ideas in a conscious manner that stimulates and makes secure the focusing of the mind. In other words, one cannot follow out the analysis of ideas and groups without effecting mental concentration. It is true that there are degrees of such concentration, and perfection thereof consists in excluding all other remote thoughts that would enter the consciousness. The method is not by denying such remote ideas an existence; on the contrary, such thoughts are inhibited in proportion as one centers his attention on the particular division of the subject of attention.

I wish to illustrate what is meant by association. I may best do so by adopting the words of one who has given the subject much thought. He said: "If you think about anything, no matter what, you are sure to find yourself thinking, the moment after, of something connected with the first thing. Think about the last school you attended, and you may think of a school-mate, or of some of the games you played. Think of Napoleon and you may think of a friend who lent you a book about him, or of some of his battles, or of Alexander or Caesar. This fact, that thinking of anything tends to make us think of something

else connected with it is called the Association of Ideas. If you watch the course of your thoughts for an hour, you will find that there are very different kinds of connections between the idea recalled and the experience that recalled them. If you think of a hill it may make you think of a walk you took there last night, or of one like it near your own home. The thought of the hill makes you think of the walk you took there, because when you were taking the walk you thought of the hill. In other words the thought of the hill and the thought of the walk were in your mind at the same time. The thought of the hill makes you think of one like it near your home not because you have ever seen or thought of them together, but because they are like each other."

If the student has followed closely what has been stated in this connection he will have discovered a law whereby mental concentration may be made an easy and pleasant task. Concentration of the mind if sufficiently practiced will become a habit. When it becomes so, you will have advanced a long way on the road to achivement. For habit is nothing more than the outward expression of an impression sunk into the very heart of the great subconscious mind. This mind being the Creator will at once take up the habitual impression and act on it in such a way that one will soon become the possessor of great knowledge. Great knowledge, when used, is a veritable insurance against failure—bear this well in mind. The

law wherby concentration becomes a pleasure is the law of interest. At the beginning it may be that the student will have to set about deliberately, by action of will, to develop an interest, but soon the interest thus produced becomes a normal interest; one that finds an attraction in the things and people with whom one comes in contact. When this time arrives, you will feel yourself repaid a thousand times over for the sacrifice of time necessary to acquire the ability to become interested.

Commence right now to take an interest in things. If you have not heretofore become absorbingly interested in these lessons, it's high time you became so. Find the associations herein. Learn the associated laws. Make it a habit of your life to take an entirely new subject of thought every day of your life and concentrate your entire mental energy on it until you have "sucked it dry" of every interesting association.

MENTAL CONCENTRATION LIBERATES ENERGY

Of vital importance is an understanding of the meaning wrapped up in the foregoing subtitle. I mean to say, that, concentration on an idea forms the channel or mold that transforms that idea into a reality. Energies are thereby liberated that impel to bodily activity. Bodily activity is the one method known to us in our present stage of advancement whereby we produced desired results. It follows that such production depends upon

purpose, intelligence, energy and application.

But the intelligence of the Universal Mind is behind you. You have but to make proper conditions, the conditions which are the mental matrix around which the Universal Energy, through individual activity, builds the external counterpart of that matrix. A million hidden forces, unlimited in power, in intelligence, in methods, are aroused to activity in you, when you build the right conditions.

I shall not now go into the matter of visualization, but refer you to what was said in the seventh lesson concerning the subject. Imagination is the visualizing faculty, and is the builder of molds—the molds which are necessary for you to fashion in securing your desires. Just now I want to direct your attention to practical methods. Principles must first be mastered, then the student is ready for method. It is assumed therefore that you have mastered the principles herein set forth, so now, attention will be turned to the practical methods herein set forth, together with such explanatory remarks as may be necessary.

THE PSYCHOLOGICAL MOMENT FOR THE CENTRAL INTELLIGENCE

In the lesson on cell life, your attention was directed to the moment in the life of the cell when it is most susceptible to suggestion. That moment was denominated the psychological moment. It is the psychological moment for the cell intelligence. But now we have reached a stage in our studies

when we must point out that there is a psychological moment for the Central Intelligence.

That there is such a moment is amply proven by hypnotic experiment. That the subconscious mind is reached in that moment is likewise proven. But above all is the startling fact that all the resources of that mind are brought into play when impression is received by it during that moment; and those resources are unlimited. Turn back to the lesson on the four minds and read therein what has been stated in reference to the subconscious mind.

Now the psychological moment is that moment when the conscious mind is absolutely centered on one idea. Conscious mind then possesses the intensity necessary to impress the subjective mind and thereby send its message consciously or unconsciously, to the great subconscious mind.

There is a time, at least twice daily, with every human being when the psychological moment occurs. This time is the last waking moment before going to sleep at night and the minute or two immediately following waking in the morning. At these periods the mind is in a transitional state. A state during which the conscious mind does not fully apprehend what is taking place in the external world. It is in a sense a reverie. It is a condition of passivity. In the last lesson of the series this condition will be thoroughly analyzed, and you will be shown how it is related to the infallible formula. At present I shall content myself by asking you to observe this mental

condition at the times stated, namely, before falling asleep and just after waking.

You will be able to note the state of peace and calm which encompasses you; the perfection of indolent feeling; the careless disregard of everything else except the feeling of delightful lassitude; the decided disinclination to awaken. You will feel a desire to sink into unconsciousness.

Such is the psychological moment that comes naturally to every person. Taken advantage of for your everlasting good, a power is born into your outward life that is worth more to you than all the riches of a Rockefeller. I mean just that, and nothing less. In this psychological moment, you have a mine at your command from which you can extract wisdom, knowledge, friends, love, position, place and power. What more can be asked? But mark you this, there never yet has been a mine which produced "pay dirt," unless it were operated. Moreover time and money were spent to reach the pay dirt before profits accrued.

Now here is the lesson for you. Your hidden powers—the Intelligent Energy of the Universe—can be reached at these psychological moments. But there are two pre-requisites: One of these is that you must go to work to remove the surface impediments. The second is, that you must keep at work until you find what you seek.

Every exercise that has been heretofore given you had for its ultimate purpose mental concentration. Every exercise given you in this lesson

has a similar purpose. When you have learned to hold your mind to a subject then you will have reached gold in your psychological moment mine. Therefore practice, Practice, PRACTICE. Secure the training necessary. Be faithful and within two weeks you will begin to notice marked results.

Results will begin to manifest in facility to discharge your every day duties; they will manifest in your ability to observe; they will manifest in physical and mental vigor, power of understanding, concentration, and within a few weeks opportunities will begin to appear. WHEN THESE OPPORTUNITIES APPEAR YOU WILL FIND YOU ARE FULLY ABLE TO COPE SUCCESSFULLY WITH EVERY SITUATION.

PRACTICAL EXERCISE

Practice your physical and breathing exercises each morning. Directions for these need not be repeated at this time.

Take some simple subject, a new one each day, and spend at least twenty minutes in concentrating on it. Drive your mind to the task; if it strays one hundred times, drive it back to the task one hundred times. YOU are King, and your mind is your SERVANT. Do not let the servant dictate to the King.

In concentrating first discover what the subject of attention is good for. Learn every possible thing for which it could be utilized. Do not stop

until you have gotten this much of the subject mastered. Next find out how the thing is made, of what it is composed. Mentally analyze the elements and determine whether these elements could be brought into different combinations. Discover from any means available the origin not only of the thing or subject, but likewise of its elements. To illustrate: Take a common lead pencil. Ask yourself the questions involved in the foregoing statement. The probabilities are that you will learn something about the pencil that you have heretofore not known. Hold your mind on the task; do not permit your attention to be distracted. PRACTICE AN EXERCISE LIKE THIS FOR TWENTY MINUTES EVERY DAY FOR THREE WEEKS. This must be done in addition to the other exercises which have been given you.

After you have retired and composed yourself for sleep get perfectly quiet. Slow down your mind, and become absolutely relaxed. You probably will become sleepy, but keep a grip on your consciousness for a moment or so. Now begin to say over and over to yourself: I am the most perfect concentrator in all the world. Say it quietly, say it calmly, no necessity here to inject feeling. YOU ARE TALKING TO YOUR REAL SELF—YOUR GREAT SUBCONSCIOUS MIND. AND THAT MIND WILL MAKE YOU JUST WHAT YOU HAVE SAID YOU ARE. Keep at this until you fall asleep. Do this every night and every morning until you receive the

next lesson. In the morning exercise of cours you are not to go back to sleep, but the statement are to be made before you move about and imme diately after you awaken.

The directions here given are mandatory. I not say anything during this psychological mo ment except what I have here stated.

Write me at the end of the week, when yo send in your weekly lesson sheet, how much ben fit you have derived.

This lesson is worth ten thousand dollars t you. Practice and see.

FEB 1946

BF 636 B985p 1921

00650010R

NLM 05004637 8

NATIONAL LIBRARY OF MEDICINE